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Ecclesiastes 12: 1–4

Take time to taste life, O strong youth.
Pluck the blossoms that brighten the trail.
When the heart speaks accept it as truth:
Seek beauty before she turn pale.

Dismiss every care from the mind.
Let the body be free from all strain.
Young manhood is soon left behind,
And swiftly is spent all youth's gain.

Lean years are to come when you cry:
"No gladness now blesses my sight:
The sun has grown dark in my sky.
The moon and the stars shed no light.

"Clouds follow showers without fail.
The house where life dwells is in gloom,
For those who protect it are frail
And its servants have gone to their doom.

"Bright eyes never peep through the blinds:
The doors never open and close.
The water-wheel wearily grinds.
From bird-song the sweetness all goes."

—Thomas Wearing

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Prayer in a Troubled World *

Eternal Spirit, evermore creating,
Throughout Thy living universe far-flung
Thy purpose throbs in pulses unabating,
Thy glory by the morning star is sung—
Yet this fair earth is in the shadow waiting
Where human hearts by bitterness are wrung!

O Thou in Whom a holy fulness dwelleth,
Who has the mystic fount of life within,
Whose quick'ning Spirit where it listeth telleth
How man may triumph over death and sin—
Flood Thou our souls, Thou Presence Purifying,
Help us our battle for the right to win!

Thrust from the mark by lust of exploitation,
Peoples once mighty bow them in the dust;
False pride of nations, racial exaltation,
Set armies marching, driven by their lust—
God of the Nations, Ruler of Creation,
Thine arm can save, in Thee alone we trust!

O Thou from Whom all our discerning cometh,
Thou Light of Lights, flood our dim souls this hour!
Out of the depths which Thy compassion plumbeth,
Up from defeat to overcoming power
Lift us, we pray, unto a life triumphant,
And go before us, though the war-clouds lower!

Lost in the maze of purposes contending,
In the dark night of mortal strife and pain,
Spread Thou the mantle of Thy love unending,
Round the bewildered, and their way make plain!
Gird those brave souls, upon Thy will depending,
Who rise to build the common weal again!

O Thou on Whom our human good dependeth,
Who from of old hast been Thy people's stay,
Whose bounty like the gentle rain descendeth,
And like the dew is fresh from day to day,
Quicken our spirits, as we wait expectant,
That we may go in strength upon our way!

—Henry Burke Robins

*(This hymn was sung at the Chapel Service, January 11th. Tune, "Finlandia")

IMPRESSIONS OF A TROUBLED WORLD

ALBERT WILLIAM BEAVEN

KNOWING that readers of this article already have heard many speakers and read various articles describing the general world situation, I can only hope, in giving these impressions which came to me on our trip around the world, that they will add some little color to the general picture which all must have in their mind.

Undoubtedly the most important feature in the world situation which has developed within the last two years has been the consolidating of the block of totalitarian states,—formation of the Berlin, Rome, Tokyo axis. Thus we face not only the rise of the state-dominated communities, but we have the most powerful of them consolidated into a world bloc, thus implementing their ideas and purposes by a uniform policy which they can urge by simultaneous pressure, and support by a consolidation of their financial and military resources.

Over against this bloc are the nations holding democratic forms of government but these ideas are not implemented by any general co-operation between the nations which stand for them, nor by a unified policy or consolidated presentation of our points of view. The net result is that when the games are called we very frequently lose by default. The other group is there, ready to play; we do not know what we want, and therefore the game is called in their favor. Undoubtedly this was true in Manchukuo, it was true in Abyssinia, and it is true now in North China. If it was true when these states were working singly, it will be even more so now that they are working together. What this means for the future well-being of the world, and particularly for the perpetuation of democratic ideals, almost anybody can see. One of the most imperative necessities of the world, it would seem to me, is the determination of the democratic countries to work through to a co-operative, clearly-defined foreign policy which will at least allow democratic ideals as adequate an implementation as the other ideals have. This is not a military appeal so much as an appeal for co-operation. Isolation is a very expensive policy in the long run.

To say that the world is a troubled world is to put it very mildly: it is a fearful, tense, and almost terrified world. The picture of nations building department-store basements and subway stations to house their population during air bombardments is but an illustration of the kind of thing one sees in different cities, and it betokens that

sense of dread which has been released upon the world with the coming of the aeroplane and the initiation of the new method which has apparently been inaugurated since the treaty by which we outlawed war. The nations now do it without calling it "war," and start it without declaring it, so each nation feels itself to be in a position where at almost any minute when one of the group of military minded "have-not" nations had decided that "their time" had come, something might start.

England has undoubtedly been one of the great restraining factors in preventing war during this past year. On the other hand, England does not seem to have a clear-cut policy; the only one plank on which all stand is that they must not let war come now when they are unprepared. She appears to be torn between two groups, one tending to be fascist, or certainly so determined to protect capitalism that they are much more fearful of communism than of facism. The net effect of this is to have those in power tend to give aid and comfort to Germany and to the fascist bloc rather than to any leftist movement. Just as strong a group apparently, though not in such large positions of power, sees the grave danger of aiding fascism, particularly of seeing Spain go fascist. If the grip of Italy and Germany upon the Spanish peninsula should be permanent it would practically isolate Gibraltar and make the Mediterranean truly an anti-British lake, shaking England's hold on her whole Eastern empire. One does not have the impression of too strong leadership in Britain at this time.

The trip which we took, circling Spain and through the Mediterranean at the height of the submarine scare, gave us a little induction into the kind of mood in which the people of Europe live constantly. Submarines here, aeroplanes circling the ship there, destroyers trailing us yonder—these are all part of the day's run. When we steamed away from Gibraltar in the night with half a dozen great searchlights searching the crest of almost every wave within twenty-five miles, we had again that impression of dread which dominates almost every section of the world, a fear justified in this case for only the next day a British tanker was sunk not so far from where our ship had just passed.

Our visit to Egypt was brief, and made briefer owing to the excessive irritation caused by the guides and the "baksheesh" hunters. Going to Egypt without some personal acquaintance to protect you, is like listening to fine music in the open, in a cloud of mosquitoes and gnats: the irritation ruins the music. Our advice to anyone is: If

you are going to Egypt, have someone that you know and who knows the country, there to protect you, otherwise you have practically to stoop to verbal murder to protect yourself.

Our stay in Palestine, on the other hand, was an unalloyed joy, due almost entirely to the fact that there we did secure a perfect guide who not only did what we needed and cared for us, but protected us against all invaders.

Having discounted the many things that would be artificial and commercialized, we were able to rise above them and find a real spiritual experience in comradeship with the Master of men, who of old walked the hillsides of Palestine. As we went with two fishermen in their boat in the moonlight over the quiet waters of Galilee, or sat in meditation on a quiet Sunday afternoon in the Garden of Gethsemane, we had what became for us, moments never to be forgotten.

The political situation in Palestine of course is too well known to need comment. The promises of the British government, and the coming in of the Jewish people, under the pressure of Zionism, have led the Arab tribes to fear the setting up, in their midst, of an independent country carved out of their territory. They do not object to the coming of the Jews because of the difference in their religion, but they do object to the taking of what they feel is Arab country and giving it to another nation. So desperate are they in their determination that they have bound themselves together to kill any Arab who sells more land to a Jew. Our guide, who was an Arab, admitted that if he were to sell any of the land which he owned to a Jew he would be dead the next day. The tenseness and bitterness of feeling that one finds is foreboding. It does not seem to anyone listening to the talk there, even by Britishers, that the partition scheme can go through.

In India we both were impressed and depressed by what we saw. As a symbol of Indian nationalism we saw at Benares the temple, where, in place of an idol you find a gigantic relief map of India, and the people are asked to worship the mother country.

Indian patriots, spurred on by Gandhi, formed the Congress party, and have won the election in a majority of the districts. Though hesitating to accept the responsibility that went with being elected, they nevertheless have taken office. They are beginning to find that it is much easier to stand outside and criticise than it is to get inside and carry the load. Nevertheless, there is an experiment in self-determination which is going on there that is very interesting. Not less interest-

ing is the attitude of comparatively benevolent waiting which the British take. In meetings of the Congress, elected under the slogan of eliminating the British, and for the purpose of discussing how Britain can be driven out of India, the peace is kept, in the gathering, by the control of British policemen, and plenty of men in British uniform are there to see that nobody interferes with the freedom of speech of the men who want to condemn England and who plan to eliminate her. Indeed, when I talked with the British about what was going on, man after man stated that he was very much interested in it, thought they should be given a chance to work it out, and that if it did work out, his only hope was that India would feel enough regard for England to want to remain a member of the general family of British nations.

We were depressed, as anyone must be, with the poverty and dirt, with the limitations on growth self-imposed by India's caste system and her superstitions. One wonders how long a whole people will allow itself to be trampled into further poverty by their cows. These animals, that elsewhere in the world are a source of wealth cannot be killed or eaten here because of religious superstition and they are so poorly fed that the milk they give is negligible. Yet Mr. Gandhi wants, he says, to die holding onto the tail of a cow.

It was a source of deep joy to me to meet members of our alumni group in India, particularly around Kurnool, Podili, Ongole and Ramapatnam. We had a splendid group together on Prayer-meeting Hill one evening, near Ongole, when not only Mr. and Mrs. Samuel Bawden, '97, Mr. and Mrs. W. J. Longley, '09, and John Martin, '30, but many other leaders in the hospitals and the schools, were present. Mr. and Mrs. Witter, who spent last year in our missionary dormitory here, had not yet returned to their field at Podili, though we visited that field on our way. We also went to Ramapatnam, and saw Mr. and Mrs. Boggs, who are doing such splendid work there. I had the privilege of going with Dr. and Mrs. Bawden to Bitragunta, where they at one time had been located, working among the criminal tribes.

In Bengal-Orissa I met with Mr. Osgood, '28, Roadarmel, '26, and Sahu, of our alumni group, and John Howard, an old college-mate of mine at Shurtleff. In both South India and Bengal-Orissa we went out into the villages as well as into the cities, saw the different types of work in the hospitals and schools and had opportunity to talk with both nationals and our own leaders about the work. One cannot escape the problems that are involved. and the difficulties which the mission-

aries face; nor can he fail to get a tremendous thrill in seeing the many life-changing processes which they have been able to initiate and stimulate among the Indians, Bengalese, and other groups in that section.

Our visit to Burma, under the leadership of Dr. and Mrs. Chaney—the mission secretary, was one of continuous pleasure. Visiting the Burma Baptist Convention, we were able to get together some ten of our alumni—Rev. Lewis B. Rogers, '07, Merrick C. Parish, '07, Merrick L. Streeter, '10, Edwin T. Fletcher, Mr. and Mrs. Cecil B. Hobbs, '33, Mr. and Mrs. Clarence E. Chaney, '09, and Mr. and Mrs. Leo W. Spring, '06, together with Mrs. Beaven, our daughter, Margaret, and myself. I had the privilege of seeing Miss Charity Carman at Moulmein and contacting others of our group by mail. It was most useful to me to compare notes on the field with those whom I had seen here at home so many times.

The Convention itself was an occasion of outstanding spiritual importance. The memories of Judson, the phenomenal results of the preaching of the gospel by generations of our missionaries following him, and the work of outstanding Christian leaders, such as Ko-tha-byu and others among the natives themselves, has created a work in Burma which must inspire anyone as much as can any record written in missionary annals. Naturally we were particularly interested in visiting the field where Mr. and Mrs. Cecil Hobbs, recent graduates of Colgate-Rochester, are working. Though they have been there only two years, they have made a place for themselves which I think can fairly be described as decidedly above average. Mr. Hobbs has devoted himself to learning the language, in a way that enabled him to preach the main sermon before one of their annual Conventions. He officiated at a meeting where I spoke, presiding with dignity and using the Burmese language with facility. This was the testimony of all the missionaries, who themselves understood it and were deeply interested in his progress. Mr. and Mrs. Hobbs have gained real favor among the missionaries for the seriousness of their purpose and for the fine spirit with which they have come to their task. We have a right to feel that they are carrying along the traditions of Colgate-Rochester on a high plane.

Due to the war situation in China, we were not able to visit that country as we had planned. We did go into Hong Kong, but found that any further journey would have involved a considerable delay since the permission of our own government was required. It would have

been necessary, in case I went alone, to leave Mrs. Beaven and our daughter, Peg, until I returned. In addition to these considerations, the uncertainty of being able to see most of the men that I had come to visit made it seem unwise to push the matter further.

We went from there to Japan, where we spent between two and three weeks. The gracious hospitality of that country (and its people) which we had previously known was as truly in evidence as ever. A fine gathering of our alumni took place at dinner on Thanksgiving day where all were the guests of Dr. and Mrs. William Axling, '01. The oldest member present was Henry Topping, who spent the years from 1888 to 1891 at Rochester. Royal Fisher who spent a year at Rochester was there also with Mrs. Fisher. The list of our graduates working among the Japanese reads like a Who's Who in Japanese Christian circles: Dr. Yugoro Chiba, '98, and his son, Isamu Chiba, '28, Dr. Kawaguchi, '11, and S. TaKagaki, '10, K. Tomoi, '17, R. Sawano, '23, K. Watanabe, '25, T. Nakai, '26, N. Tokita, '33. Mr. Suzuki, who had tried so hard to come but whose health prevented, was unable to get to the gathering. Mrs. Topping came and though Namoika, '27, and Takenaka, '23, and Massaki, '27, were not able to be present I had either seen them or had word which told us about them. It was a splendid fellowship. While in Japan we were the guests of that charming little lady, head of the Christian kindergarten training school, Miss Ishihara.

It is impossible to describe, in the space here allowed me, many of the impressions that came to us from our contact with Japan and China. Our sympathies are almost entirely with China. I consider the continued encroachments upon China by Japan as one of the most sinister occurrences of our modern life. This is not to say that I do not understand the problems which the Japanese face and which were painted for me patiently and exhaustively. I think there is a bona fide fear of communism, but I cannot believe that it is a major cause. If that had been the main thing, I cannot see why they would not have aided Chiang Kai-shek rather than attacked him. For a long time he was doing his best to get rid of communism in China. In my own judgment, the great urge of Japan is a determination to control the Orient and to manipulate the markets of China to her own end. Being the small nation, undoubtedly she does feel that, if the markets of China were open to her, with reciprocal trade between the two countries, she could grow as she desires; but that if the Chinese should boycott her

and build up antipathy against her turning elsewhere for trade and leadership, the threat to the Japanese is too obvious. They cannot tolerate this and believing that this was happening they determined to prevent it by force.

It seemed to us that most of the propaganda to which we listened had been invented by the propaganda department after the determination by the military to do what they were doing regardless of results. The protests by the Japanese that there was no serious division between the military and the civil powers, left us unconvinced, though there is of course no outspoken opposition to the present military program. We were given every facility in talking with members of the government.

That there is a threat to the missionary movement in Japan, and in China if conquered by Japan, is very obvious. The determination of the Japanese to make their nationalistic cult supreme, to repudiate things international, to indoctrinate their people with the glory of their own tradition and their right to rule the world, to teach them to worship their emporer and their nation as divine—these things create a situation in which it apparently is going to be increasingly difficult to do the kind of work for which the Christian missionary stands. The men who are working there—both our own alumni, and other native Christian leaders and the missionaries from abroad—deserve our prayers and sympathy. We must not forget, when we hear some things which come out of Japan now, from either missionaries or other Christian leaders, which seem to see mainly Japan's side, how completely we in this country, were swept off our feet by propaganda here during the World War. Let us remember that they hear only one side of it, and that is the Japanese side. The people are hardly allowed to say or think anything to the contrary.

Christian leaders are going as far as they feel they dare, to use their influence in restraining excesses and in maintaining an attitude of good-will toward the Chinese people in spite of what is being done by the army. They do not want to do anything that will give an excuse to the extremists to try to eliminate Christian leadership because it is not nationalistic and warlike enough.

One comes away convinced again that war is one of the most terrible scourages ever invented. It depends on lies, it breeds hatred, it turns us back to the brute and ultimately it wrecks even those who hope to profit by it. Japan has embarked on a part which may ruin instead of make her, but she is rushing ahead with all her power.

It is only by an act of faith that one can come back from round the world and be very hopeful. We cannot be optimistic at all on the basis of the trust in arms and force that is everywhere—but often in history the darkest time has still been one of creative power for good. It was so at the Cross. It may be so again now. We who follow the gleam and hail Him as Lord and Master have a great responsibility today. Can we do other than stand shoulder to shoulder with each other, hold our heads high, lay hold on His power and go straight ahead? Let each Colgate-Rochester man, wherever he may be, build his part of the wall with new vigor and care and be truly a statesman of the Kingdom of God in this day when the world desperately needs this ministry.

WHAT ABOUT EVANGELISM?

David Jones Evans

Perhaps no better introduction to this subject is needed than a brief reference to an evangelistic meeting recently conducted in one of our large American cities on the Atlantic seaboard. The time was October, 1937. The evangelist was one known the world around for his melodious voice, his persuasive speech and simple and earnest gospel. The usual preparations had been made. A large hall seating ten thousand had been secured. A committee of efficient ministers was in charge and a large section of the protestants must have co-operated, for at more than one service crowds of the capacity of the hall had attended. Everything seemed to promise a revival of great significance to the city. But something was lacking, and a well-known minister who was sympathetic with the aims of the revival wrote a report published in one of our denominational weeklies, from which report the following is taken verbatim:—

> "Cards were distributed throughout the hall and people were asked to make one or other of two confessions by attaching their signatures to statements printed on the card. Confession number 1 was intended for those who were ready to become disciples of Christ. Confession number 2 was intended for those church members who had backslidden and, repenting of their sins, were ready to renew their vows to Christ. Reports from a number of pastors reveal an extraordinary fact. One pastor states that every name on the cards sent to him by the committee was a name of a faithful member of his church and that the larger number were among the most devoted and useful of his members. Another makes a similar report except that one card-signer was the member of another church. Two other pastors, one receiving 75, and the other 175, of these cards, report that with the exception of three, all signers were members of their respective churches, and that the greater number of these were faithful church members. It is reasonable to suppose that the experience of these pastors was not exceptional. If this be so, though thousands of cards were signed, it must be inferred that few unconverted people were reached."

The reporter goes on to say that in the light of the results obtained by this evangelistic effort there should be reason for grave solicitude on the part of all our churches when such a laborious exertion fails to reach those for whom it was primarily intended, and he closes his report with this interrogation, "had not the time come for pastors and

churches to learn how to go among the sinners of this day and compel them to come in?"

Here we have before us a fairly well stereotyped situation. It has happened east and west and north and south and over and over again for a quarter of a century or more. There is nothing in it that evokes surprise from those who have been observing the average program of evangelism during that time. For many the only amazing thing is the evident surprise and disappointment of the reporter. Many others might respond with a rather bored speculation as to why so many pastors should co-operate in the sort of thing that even when it is reputed to have succeeded, raises the inevitable question as to the value of its success. There are hundreds of pastors and churches that would register a decided negative against the idea of participating in any such "religious circus." They repudiate that sort of activity and in doing so are supposed to repudiate all evangelism, past, present and future. It is in the light of this situation that the question "what about evangelism" becomes exceedingly pertinent. Within the limits of this paper, I shall attempt to discuss the reasons for the apparent success of evangelism in the past, for its equally apparent failure in the present, and with no little degree of presumption try to forecast some specific characteristics of the evangelism which may succeed in the future.

I.

The distinctive type of activity which we know as revivalistic evangelism is a well known phenomenon in Christian history. Sects and orders, mystics and reformers were usually the promoters. One thinks of the Waldenses, St. Francis and his Fratres Minores, Wycliffe and the Lollards and many others. But for our purposes we shall have in mind the particular type fathered by John Wesley, George Whitefield, Jonathan Edwards, John and William McGee, Barton W. Stone, Peter Cartwright, Lyman Beecher, Charles G. Finney, Dwight L. Moody and others. The revivals promoted by these giants of evangelism all have so many elements in common as to form a distinct pattern. It was mass evangelism characterized by a greater or lesser degree of emotional tension, often excessive, sometimes moderate, under which excitement thousands of men, women and children were instantaneously converted and counted themselves saved from sin and hell. The picture is incomplete until we include the extraordinary personalities of most of these evangelists and the fervid qualities of their gospel and

of their preaching. There can be no question of their success. Lives were transformed, vices were forsaken, hope was recovered, joy and fellowship reigned, and out of the new life experience of these converts came many of the beneficent institutions which survive until this day. I am not at all unaware of the excesses which often ran rampant during many of these revivals, but for my purpose I choose to dwell chiefly on the more favorable results, inasmuch as it was this phase of revivalism that transmitted the pattern through so many generations.

Why did revivalistic evangelism succeed? Was the success inherently and exclusively a religious result? To inject such questions as these may sound like trifling with sacred things, and yet they must be asked and in part answered if we are to discover why a similar type does not succeed today. Of course, one might say, and many do say that we are, compared with previous generations, more irreligious, and hence do not have revivals. When we recall that revivals were specific assaults upon irreligion, the answer doesn't seem to fit the question. Neither will it suffice to say that our generation is so religious as to make unnecessary the revival effort. There are other elements in the picture. We shall consider three of them.

To begin with, the revivals we have been considering were conducted with some few striking exceptions among groups of people both in England and America which might be scripturally designated as publicans and sinners—outcasts. That is to say, in England among the miners and the crowds that had begun to press into the growing factory towns, in America among the masses of pioneers and land hunters who had turned their backs upon the civilization of the seaboard in order to re-establish themselves farther inland. In both cases there was involved a serious displacement, an uprooting from the customary restraints and disciplines of ordered social living, and separation from the cultural influences of school and church. It was in many respects a type of living which embodied elements of freedom and adventure, but it was also doomed to crudity and isolation. Neither Anglicanism nor Nonconformity was prepared or disposed to minister to these unkempt multitudes in England and Wales, and in America the resources of the well-established communities were too meagre to cope with the fast multiplying needs on the frontiers. The result in general is only too obvious. Religious life was forgotten, neglected. Opportunities for education were entirely lacking, or at best scant. A sense of apartness, of not belonging, perhaps of inferiority, a discounting of personal

worth weighed heavily upon these multitudes. They were without God, without hope and no man cared for their souls.

It was into this situation that the evangelists entered bringing with them understanding, pity and confidence in the significance of their message. The effect was dramatic. These multitudes were raised into a new sense of worth, fused into social fellowships of common interest on a high plane, and experienced that sense of release in the realm of personality that is comparable to the joy of a slave entering into freedom. We need think only of the "class" and the "class leader" in the Wesleyan groups to understand the social significance of the revival. To be sure, religious faith was the central interest that held the groups together, but one must not overlook the social warmth that appeased the human craving for recognition and mutuality. It may have been a bit of enthusiastic speculation to conclude that England was spared the horrors of the French Revolution because the Wesleyan revival supplied for the multitudes that degree of Liberty, Fraternity and Equality which the revolution sought, but it is not altogether devoid of truth. Neither is it wide of the mark to say that in America the Great Awakening which swept the colonies from Massachusetts to Georgia fused the colonials into a sense of unity and worth which gave the struggle for freedom a dignity of purpose that is of abiding social worth. Let us say, then, that revivalism in the eighteenth century was peculiarly fortunate in that the context in which it was active included a wider range of interests than the specifically religious. It was more broadly human. Salvation was not only unto eternal life, but unto the life that now is.

In the next place, one may recall that the eighteenth century, especially during the second half, began to experience a reaction against certain attitudes of mind that had been inherited from the seventeenth and preceding centuries. In the religious sphere the Reformation had bcome within a hundred years a matter of crystallized forms of confession, creed and dogma. Nationalism had become the dominant feature of European politics, and in many cases the State had become so closely identified with a given creedal form, that to cross a narrow sea, or a political boundary was to change one's religion. One might in less than a week be a Presbyterian, an Anglican, an Arminian, a Calvinist or a Lutheran, that is if one wished to enjoy all the advantages of full fellowship; otherwise one might choose the thorny path of nonconformity and find Puritanism as much a closed system as the

others. It was the final result of this process which gave religion a hard rationalistic and dogmatic crust. But human life is everlastingly resilient, it simply does not lie long on any procrustean bed. Confessions and anathemas to the contrary notwithstanding, the spirit of man will not submit to be fettered. The reaction is sure to come sooner or later. Little groups of pietists here and there in Germany begin to meet in private houses to read the Bible, to pray and sing hymns; conventicles in England and Scotland cultivate a freedom of religious expression forbidden them in the state churches; in some cases the reaction is so extreme as to cast off all religion; Puritanism in New England complains of the increasing godlessness of great sections of its population, tippling in taverns, nightwalking, gossiping, litigiousness are on the increase—the discipline of church and state is breaking down and the whole process of manufacturing Christian life by means of the common formula of creed plus authority is riding for a fall.

In some measure, a comparable revolt is in process in the sphere of philosophy and literature. That movement, which we know as Romanticism, is beginning to stir throughout Europe. The reasons of the heart, the emotional interests, the rights of mysticism and the imaginations are making themselves felt. The too systematic and mechanical patterns of life and thought are giving way to those that are more elastic. It is a great hour for "ugly ducklings" that feel the strange impulses of the stately swans. That would be rather an extravagant judgment which would catalogue the names of Rousseau, Kant, Spener, Zinzendorf, Goethe, Schiller, Wesley, Fichte and Whitefield under the same rubric, they seem so diverse in the quality of their thought, so divergent in their aims; but there is a sense in which they are figures in a single pattern. They have all sensed the essential incompleteness of a scheme of things that was so complete as to exclude any thought of revision. It was in them and in others who were like-minded that the pendulum took a swing toward the more humanistic interpretation of reality.

The benefits accruing to revivalism from these tendencies, or perhaps this tendency in religion, philosophy and literature are quite obvious. It is not always clear, to be sure, that the interrelations were as fruitful and as consciously mutual as some have implied, but there is no reason for doubting the validity of the somewhat broad generalization that evangelistic revivalism was one element in a pattern of revolt in behalf of the "health and home" quality of human life, in behalf of

the more than knowledge element which constantly hovers over human experience, in behalf of the validity and appositeness of feeling and imagination in the realm of interpretation. Religion was one of the blossoms in this temporary flowering of the human spirit.

We shall consider as the third element which contributed to the success of evangelism that widely accepted scheme of thought often referred to as the Christian view of God and the World. It was a composite pattern consisting of elements derived from various sources. Hebrew cosmology, Aristotelian philosophy and Latin anthropology kept house together. It was not an organic family. The co-operation was by formal agreement rather than by inherent relationship. But this somewhat forced arrangement was maintained by ecclesiastical authority which has always known how to reconcile the product of fancy with the fruit of reflection. The few who tried to protest against this unnatural alliance were appropriately silenced, and the pattern became the final interpretation of all that was and is and is to come. Scholasticism—that dazzling hybrid of philosophy and theology—analyzed to the smallest detail the relevance of every element in this pattern to the minutiæ of commonplace human experience. If ever a scheme of thought became all-inclusive and apparently organic to the very stuff of human life this one did. One could regulate his inner and outer goings and comings to the very tick, and know as by some infallible moral chronometer the exact degree of deviation, and the last scruple of mortal penance and purgatory which one could expect. It was a far more elaborate system of casuistry than ever scribal Judaism created, and for generations flesh and blood lived by it, or thought it did. It was this pattern that descended through the Reformation to the protestants. To be sure, much of the luxuriant overgrowth was pruned away, yet for all the significant outlooks of life, the substantial vine and branches remained. With some slight modifications it still exerts its comforting influence in our own generation. It speaks in our confessions, sings in our hymns, breathes in our prayers and preaches in our pulpits. It provides the dramatic setting for the story of human salvation as all evangelists have loved to tell it. If any of them possessed gifts of action and gesture with a command of all the human voice can express, evangelism provided a far more effective platform than the courtroom or the stage. It was this combination of a thought pattern, simple, dramatic, emotional and scarcely questioned among the people with a well-nigh resistless passion upon the part of the evangelist that formed

a third element in the success of that type of evangelism which many would desire to recover for our day.

II.

When we make the statement that evangelism of this type has failed and is failing for our day, we do not express a judgment that is not subject to some qualifications. As a matter of fact, there is much evangelism in our current life that is practically identical with that under discussion. In great areas of our country the revivalistic "protracted meeting" is as regularly a part of the program as the change of seasons. Country, town and city churches often unite in a "campaign" under the leadership either of a visiting evangelist of more than local reputation, or under the direction of a group of ministers well known in the community. Sometimes, elaborate preparations are made, similar to the instance cited in the introduction to this article, and the results are not always as discouraging as was true in this case. Often where churches of "standard" denominations have lost interest in evangelism, smaller sects have taken up the work with great enthusiasm and unblushingly advertise the "old time gospel" in the good old-fashioned revivalistic way. They have succeeded often enough and to such an extent that many officials of the more "dignified" churches have been irritated to the point of asking whether or not their churches have lost contact with "the people," or whether these same churches are presenting a really adequate gospel. Another phase known as "visitation evangelism" is widely practiced with varying degrees of success. This differs from the older type only in its technique—the pattern is identical. The same can be said of the Buchmanite groups who have hit upon the "house-party" plan. It is probable that any and all of these who still keep alive the established pattern of evangelism would resent the imputation of failure. I am not disposed to press the matter, but it is perfectly evident that for the Christian bodies as a whole these different techniques in the one pattern do not seem adequate. It is also quite clear that the spontaneity that characterized former evangelism is all but completely lacking. There is rather a professionalism about it all that involves a technique of manipulation. Publicity, sensationalism "build-ups" and all that bizarre fanfaronade are resorted to in order to work up an interest, and it is quite safe to assert that no "campaign" exceeds the degree of success attributed to it by the publicity manager. This may well be due, of course, to the "trend

of the times," and perhaps if we could paint more billboards, employ more presses, use more radio time, and secure more skilled advertisers, we could have a real "old-fashioned revival." It is taken for granted that we could supply the Wesleys, Whitefields, Finneys and Moodys on demand. To put it in this way is simply to emphasize the fact that the difficulties in the way of that sort of program are increasing, and the results are continuously decreasing. If we can scarcely provide enough fuel for the whistle, what about the propellers! We must admit at least the relative failure, and confess that for nearly fifty years faith in evangelism has been diminishing, and though we deplore it, we affirm it.

If the reasons assigned for the success of evangelism are at all cogent, it is not necessary to go far afield to discover reasons for failure. There is a sense in which the older evangelism has in it an element of "class" movement. It appealed to a rather sharply defined submerged stratum of population. Whether the evangelists were conscious of it or not, they were participating in very decided democratic uprising. That is, they had the support of that very popular eighteenth century trend. The whole western world became aware of the "average man" and the urge to freedom and recognition found at least a partial satisfaction in the religious experience. Democracy and revivalism were not merely contemporary and parallel events, but different phases of a single movement. I am aware that in France there was no revivalism, for the reason that ecclesiastical authority was against the revolution; I am also aware that the revolution in America was promoted by many who scorned revivalism, Thomas Paine, for example. Nevertheless the interrelation was close and worked towards a common end—more freedom, more life for the average man. The point seems to have been labored and apparently for no end, for have we not a submerged stratum of far greater extent than ever the eighteenth century knew? And if that were a condition of success for past evangelism, why the failure in the present? We do indeed have the submerged stratum, the extensiveness of which we admit with or without the persuasion of the "new dealers," but there are at least two considerations that we must face, first, the submergence is economic and not political, hence more difficult to approach; second, there are forces other than the religious which afford some degree of social satisfaction to these multitudes. These points are stated somewhat bluntly, and are subject to many qualifications, but they nevertheless indicate

a situation more or less clearly recognized. One may ask, without charging churches and evangelists with bourgeois indifference, whether we have the religious and social tact to embody in any creative way these unchurched multitudes in our religious fellowship, even if it should be granted that we have developed the technique for reaching and assimilating them. The millionaire deacon graciously serving the Eucharist to the charwoman of his office building makes a lovely picture but the fact that it is consciously used as an illustration of Christian democracy makes it lovely enough to be rare! That we have distinct social classes may be admitted with more or less concern, but if we admit that this logically extends into the religious sphere, then we must ask what becomes of that "respect for personality" which is said to be one of the vital principles of the Christian religion? At any rate, evangelism as we know it does not now have either the outlook or the skill to enable it to reach the unchurched.

And are the "unchurched" conscious of their condition to the extent that they gaze at a distance with longing at our beautiful spires and sigh for the coming of some glad day when the melody of our chimes will be more distinctly and personally their own? We wish that it were so! Whether our religious groups have failed to live with joy and love and fellowship enough to make church association humanly significant, or whether these multitudes have become indifferent or so deeply involved in the struggle to live that they find other types of association more relevant and more necessary to their well-being is not the issue at present; in either case it creates a problem which evangelism, as we know it, does not solve. It has not been able to project an ideal of human society of such promise and inclusiveness as to make the message of evangelism a stimulus and challenge to creative and co-operative living. This may sound like the "beating of luminous wings in the void," but when we visualize whole nations like Italy, Germany and Russia in pursuit of definite ideals of human co-operation in which Christianity plays no essential part, is it unjust to suggest that the failure of present-day evangelism is in part the failure to visualize a Christian Democracy and to make its message function at least secondarily for that end? I am aware that this is not exclusively the failure of evangelism, but it cannot shift its own measure of responsibility.

It is a decided advantage for any type of spiritual activity to be associated with other types either in concerted movement towards an unrealized goal or in revolt against some system of ideas that has proved

inadequate or destructive to human life and society. Occasionally history affords an example of each kind. For the first, one thinks of the nineteenth century in England when scientific discoveries, parliamentary reforms in the direction of popular control, and a high quality of literary production marched abreast to create what many have called a superb era in human civilization; for the second, one thinks of nineteenth century Germany when idealistic philosophy, romantic poetry and the organized extension of education together assaulted the strongholds of ultra-rationalism and absolutism. In each case the one activity supported the other, and objectives were the more easily approximated because of the co-operation. In discussing the reasons for the success of eighteenth century evangelism I indicated the benefits which accrued to it by reason of its association with the romantic revolt and with nascent idealistic philosophy. It has been the misfortune of more recent evangelism, as it seems to me, that it has not had this opportunity of joining hands with other forces moving in the same direction. Western civilization in the twentieth century has seemed bent on working out its destiny on a purely pragmatic basis. It has played the game of *real-politik* and invested its energy in industrial rivalry and the scramble for control of natural resources. It has failed to develop a philosophy in which human values have a commanding role. It is apparently unwilling to learn the lessons which its calamities would teach. It has "waxed fat" and in its pride has "kicked" against the dominance of faith, integrity, truth and goodness. Christian evangelism has trodden "the winepress" more or less alone, and any alliances it might have formed with the sociological and psychological sciences have been but slightly cultivated. Perhaps it has been unduly suspicious, timid, too immature or even recalcitrant to seek for mates among the many modern disciplines which might have proved helpful. In any case its failure is evident whether it be due to faults that are inherent, or to a situation over which it had no control.

Still another reason may be found in the fact that modern evangelism has been disposed to keep intact with a rather rigorous loyalty that rigid pattern of thought referred to above. It has not been able to leave the cozy nest which that scheme afforded. The possible consequences of accepting the data of astronomical, biological and psychological sciences have apparently frightened it, and though its nest has been stirred it has been too reluctant to believe in the powerful pinions which would have supported it had it only ventured out over the abyss

and up into the clear air of heaven. Evangelism has believed less in the living God than in the God of our spiritual ancestors who necessarily thought of him and exercised faith in him in terms of the limitations which always condition a growing apprehension of reality. Due to this fact, the otherwise laudable loyalty to an ancient pattern has alienated no small section of modern life to the extent that evangelism has become a byword if not a hissing. Should this situation continue it might terminate in creating for evangelism what is called a "martyr complex," and serve to isolate still more effectively one of the promising forms of Christian activity.

As I see it, the situation is now before us, at least in outline. How sketchy that outline is need not be emphasized. If it serves the purpose of presenting a real condition or a complex of conditions in which evangelism finds itself, we shall be able to proceed further by way of offering a few remedial suggestions. Analysis and criticism always seem to be gratuitously destructive, and though destruction be occasionally a worthy end in itself, it is by no means so in this case. It is quite possible that many may insist that what is called evangelism in the following paragraphs should be called by another name. But that is due, in my judgment, to the unwarranted assumption that the term is capable of but one meaning. If evangelism be limited as to content to the simple announcement of a gospel of salvation through repentance and faith without attempting to relate these terms to the actual life problems as they impinge upon individuals and groups; if for the solution of these life problems there is no light in the various social and psychological sciences which might illumine afresh the meaning of the gospel; if we have no inclination to learn from the present predicament of the human race the terrible consequences of superficial remedies; if, in short, we are not to accept the responsibility of adventurous efforts to explore the entire field of religious fact and possibility to the end of relating human life more adequately, more creatively, more hopefully to the increasingly intricate patterns of life on our planet and to the overwhelming vastness and mystery of life beyond us,—then there is no constructive value in the suggestions which follow. In that case, we have simply amused ourselves in wrecking an edifice into which multiplied thousands used to enter in quest of life and light. Perhaps the figure of destruction and construction does not quite fit the matter in hand. Let us think of organic growth as a more relevant picture. Plant growth normally proceeds in successive stages

by absorbing the nutritious elements in its total environment. In this way it comes to partake of the very atmosphere we breathe and the soil that nourishes us. With no little presumption, I attempt a forecast of some of the features of future growth.

III.

One may insist, to begin with, that evangelism does not presuppose a background, a frame of reference, that differs in any essential regard from that of worship. The fundamental postulates are identical for both types of activity. If we grant, as we do, that the worship of God is an appropriate, a fitting expression of human aspiration, a profound expression of dependence, a confession of humility in the presence of mystery, a sense of incompleteness and imperfection, a reaching out for wholeness and healing, an honest inquiry after the ends of being, a persistent search for the basis of the unity of human life in its widest possible context, a hunger for personal and social integration, the assurance of the abiding worth of goodness, truth and beauty, the achievement of a steadfast will in the pursuit of life's holiest aims, the grateful acceptance of fellowship with undeviating righteousness and love,—if we admit that these aims are worthy of the utmost creative efforts of ministers and churches, then it ought to be clear that the calling of all men to worship is equally obligatory. If the Kingdom of worship, or perhaps better, these "colonies" of worship are always at hand, then the least we can do as Christians is to sound the tidings of this evangel in the highways and the hedges, where unheeding multitudes wander and know not that the feast is spread. Is it to any extent true that we Christian groups have become either so self-complacent, or so absorbed in the appointments, manners and forms of the banquet, that we have forgotten the hungers of others than ourselves? Basically, evangelism is simple generosity of heart, not in providing the feast, but in announcing its quality to all the wistful and the heavy-laden. "Come unto me all ye that labor and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls" is the essence of the evangelistic attitude.

In the next place, we may emphasize the statement that the evangelistic appeal has its relevance in the needs of life. It has no interest in attempting to create an artificial want. It does not invent commodities of unreal conditions and market them by means of high-pressure

salesmanship. It has no interest in distorting the truth about human nature in order to force it into molds that do not fit. Faithful evangelism is sincere enough and patient enough and even adventurous enough to make a first hand study of human personality. It has no general classifications under which it unthinkingly includes human beings of all ages and degrees of capacity. It chooses the harder path, does not imagine it can turn stones into bread with a word, nor presume to leap from high pinnacles in defiance of divine law, neither does it assume that the kingdoms of the world can be transformed over night into the Kingdom of Heaven. Evangelism for today will have the grace to plod into all the labyrinths of personal life in the making. It will carefully study all the influences of heredity and environment, of health and sickness, of habit and associations that make and mar human character. In other words, the needs of life as discovered will be specific and concrete, and the evangelist will know how to deal gently with these infirmities, and how to share hope and strength with the bruised reeds and the smoking flax of life. He will also have the insight and courage to call a spade a spade, and to insist upon the rigorous conditions involved in remaking and redirecting life. He will know the revolutionary power of such attitudes as repentance and faith, and he will encourage the new upspring that comes into life upon the outpouring of sincere confessions of failure and loss and old tragic blunders. Evangelism is applied skill in diagnosing the difficulties and applying the curatives for life's convalescence and health. The evangelist is the messenger of life, life from the dead, the herald of salvation, salvation for life's highest potentialities.

Furthermore, evangelism of this type will proceed on the assumption that ethical and spiritual life is not lived in a vacuum but in a complex of personal and group relationships. Individual self adjustment is seldom isolated from some sort of action involving others. When the individual gift is left at the altar it is in order that a reconciliation with a brother may be effected. Jesus did not hesitate to place God and the brother in juxtaposition, the kind of justaposition which bespeaks the essential oneness of the act of worship with the right attitude to a fellow man. When he said that the Law and Prophets could be summarized into love to God and love to man, he not only indicated the two foci of the ellipse of duty, but showed the unity of the ethical and spiritual attitudes. This is of supreme importance to any effective evangelism. "Get right with God," "get right with man," "get right

with self" are all pertinent exhortations, but they have the unfortunate tendency to split into fragments what is in its very nature a complete whole. This is why it has become possible for many who are very "religious" to be quite unethical in conduct. It also explains why so many can speak of the "old gospel" with such a glow of loyalty, and of the "social gospel" as of something utterly non-christian. Rightly understood there is neither an old nor a social gospel. These are terms thrown up in the stress of controversy, and they but reveal the superficial quality of our religion, and the shallowness of our ethical life. To live soberly, righteously and seriously means to take the one appropriate attitude to all that forms one's context of life. This attitude is implicated in life itself. We would not be here if nature did not deserve our reverence, if there had been no love in human kind, no pity in God. To seek escape from nature, to face our fellowmen with indifference, or to harden the heart against God is to miss the aim of life and to court the destructive cold of isolation. On the other hand, to live in disciplined harmony with Nature's order, to feel the common ties and obligations of human togetherness, and to reverence God with the heart's deepest loyalty is to enter into the creative warmth of life and its expanding dimensions. Hence the evangelism of which we speak must of necessity be inclusive. Zaccheus was well aware that for him life could not go on with Jesus except on the basis of sharing even to the half with the poor and restoring four-fold to the defrauded. To put it in other words, religion could not become an escape from the commonplace obligations of his calling. The wrongs of the toll-booth could not be erased by crossing over the imaginary line between tax collecting and salvation. The salvation that came to his house that day was not a flight as to some city of refuge, but a brave stand for rightness in a complex of human and business relations. Rome and Herod and the people and God were all in the picture, and he came to believe that the interest and encouragement of his new friend would enable him to solve his problem and find wholeness and integrity of life. This was indeed salvation, and to interpret it in any other terms is to rob the narrative of its real content and to import elements that are alien to it. Seeking and saving the lost is not a romantic pilgrimage into some mythical realm from whence desperate sinners are snatched and borne away to a fairyland of fancy but a laborious trudging into the midst of the heat and jangle of life, where ignorance, passion, fear, hate, pride, ambition, lust and greed, as well as their oppo-

sites motivate all varieties of conduct from the worst to the best,—this is the lostness, and the saving is bringing into this welter the belief in a new and better possibility, a faith that better adjustments are feasible, that the bad can be subdued and controlled, that the good can overcome the evil, that love is the constructive medium, and that this process of renewal is eternally significant, inasmuch as it presents the field of activity in which as we evangelize we are most confident of the brooding Spirit of God. The "good news" of the evangelist includes the blessed hope that no bad situation is final, either for men or nations, that change and growth can be controlled and guided to an end and outcome we do not see, but for which we wait with patience. Evangelism is concerned with all that makes or breaks human life.

It is not the task of this writer to outline a theological system into which as a framework one might fit the essential terms of the evangelistic vocabulary. However, one cannot avoid the obligation of indicating a certain quality of content which these terms must express if they are to have a meaning that is consistent with what has already been written. When anyone uses such words as God, man, sin, salvation and Savior, one is conscious, if one uses them thoughtfully, of a wide range of associations which are not contained in the words as such. These associations are derived from one's training, meditation and habits of thought and reaction. They do not mean the same to any two persons, nor to any one person at successive stages of his growth. But there are qualities in them which call for responsive attitudes, and these fitting, appropriate, right attitudes constitute the aim of the evangelist. It is his business to attach such qualities to these terms as to stimulate and evoke responses of creative and integrative value. His objective is always life, life to the full. Now, if he speaks of God in terms of the highest and deepest associations derived from tradition plus all that recent sciences have discovered about the universe; if he himself has sensed the mystery, the pain, the loneliness, the utter solitude of the life detached from all sense of whence and why and whither; if he has looked with longing through all the windows of his inner life and caught a gleam of fadeless light; if he has walked humbly with the few great souls who won through struggle to assurance; if he has cried out for the living God in life's deepest distress; if he has gathered up all the separate loyalties of life and found them unified in one great central loyalty; in brief, if he has an awareness of God based on his own attempts to fit all the creative contexts known

by him into this eternal context, then as he speaks of God, the words will carry the sort of quality or qualities that evoke the appropriate attitudes, whether reverence, confidence, humility, obedience or love. It is written, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

We have a way of assuming that we know all about man, and we do know a great deal. Biology, physiology and psychology are aiding us every day to gain some new fragment of insight. There is no immediate prospect, however, of completing this process. Meanwhile, man is born, lives his allotted span and dies. The evangelist ought to know the general drift of all that these various sciences are contributing toward a better understanding of man's place and significance in the general scheme of things. But if when he uses the term "man" the associations involved are limited, say to fanciful or even scientific accounts of his origin, or to the frailties that have aroused the pathos of generations of poets, or to the contemptuous estimates of his possible significance, he is not suggesting those qualities that stimulate creative responses. He must somehow think in higher terms of even the meanest of men; he must think of potential good, of capacity for endurance and courage, of resilience and recovery, of supreme worth, tender devotion, of thirst for truth, of hunger for beauty, his love of fellowship, his adaptability to changing conditions, his ability to rethink his selfjudgments, his quick response to appreciation and friendship, his stoical capacity to suffer, and his apparently innate disposition to create through imagination a world far better than the world he knows. These associations which adhere to the term "man" are by no means exhaustive, but they indicate the type which carry those qualities that tend to evoke appropriate responses. "It behooved him in everything to be made like unto his fellows" said a certain writer, and that contains a world of suggestion. If the evangelist realizes this common texture of human life, this variety of gifts and qualities, he will not make the mistake of forcing all men into a single mold, or every man into the same category. One man of whom it was said that "he knew what was in man" never seemed to have had a common rubric under which he catalogued men in rigid monotony, he dealt with man as though each were a particular kind of personality, and even hinted that men were potential sons of God. It is in such associations as these that evangelism will find the justification for revolting against the deadening presumption that man is a mere cog in an industrial machine, or

the slave of a totalitarian state, or the debased flunkey of megalomaniac commissions. Evangelism should fight for the essential dignity of man and challenge him to achieve the highest ends of his own nature, in a society of co-operative and creative units.

Older types of evangelism were wont to speak of "sin" with tremendous force if not always with a sense of reality. When we remember that infants scarcely out of the cradle were encouraged to express their horror of damnation, and their great joy in having escaped the fires of hell through conversion, we are able to understand something of that fear and dread complex which was almost invariably associated with the term. Sinners were sometimes placed "in the hands of an angry God" to be dangled like vipers over the flames of perdition. It was possible to secure "results" under those conditions. Consequences of these "results" are still with us, deliverance from sin is popularly understood as a narrow escape from hell, and a sprint into heaven a few steps ahead of the avenger. This rather bizarre, and somewhat irreverent way of putting the case is not intended as a complete picture, but perhaps it will enable us to recall the most vivid of those connotations adhering to the term "Sin." It was the emphasis upon the guilt of sin before the holiness of God that gave the theology of intervention such a powerful hold upon generations of human beings. The story is too well known to be recapitulated here. Enough has been said to furnish a background for the suggestions which follow.

The evangelist must always interpret life in terms that deal with reality. He ought not to have a more than curious interest in any pattern of thought in which the hobgoblins of fancy romp and royster hand in hand with the more disciplined children of reflection. Wrongness and rightness spring out of the complex relationships of personal and social living. They are not abstract standards imported into human life from some other world. Every standard we have is the product of human thinking, and it is our business to evaluate those standards with reference to the degree of relevance they have or do not have for human life. To call any human being a sinner on sight and to implicate his guilt with his essential nature is to follow an easy path to unreality. Life as we know it is not as simple as the climbing of a steep path on either the one side or the other of an undeviating given line. It is rich in possibilities of all sorts. Inheritance, training, environment, associations, fears, hopes, aspirations—all form the matrix out of which life stuff is molded into a pattern. The potentialities for good

and bad, for the best and the worst are all around us and within us. One may lose his way through ignorance or defective training, or a physical handicap, or from undisciplined impulses or through mental confusion as well as by deliberate choices.

If one can so present a worthy ideal of life as to inspire re-examination and a rethinking of possibilities that have been missed, and to awaken a desire for more personal and social living in the light of the higher patterns, the normal response will be an aversion and repudiation of past errors in favor of the difficult but more sublime and more satisfying pattern. If in addition the human pattern be included in that context beyond sight and time from whence issue continual incitements for remedial growth and renewal, a worthy conception of repentance, forgiveness and faith will result. Blessed is that evangelist who knows the entire gamut of our human scale and can with skill show us how to resolve discords into harmony and out of a tear evoke triumph.

The term "salvation" is subject to a similar re-evaluation. The connotations of the term are so well known that we scarcely do more than allude to them. Aside from the word phraseology that includes such contrasting pairs of words as lost and found, death and life, light and darkness, hell and heaven and the propitiatory transaction which, accepted by faith, enables one to pass from the one state to the other, there is that exceedingly interesting paradox of salvation "by grace through faith" which from St. Paul on called for acute thinking on the part of many theologians. How to accept salvation as a divine gift in such a manner as to incite one to strenuous moral endeavor was the essence of the "faith and works" problem which found no final solution. The controversies over the freedom of the will and determinism stem from the same situation. Divine sovereignty and moral responsibility on the part of man constituted another approach to the issue. We see from these allusions what associations have come to cluster about the term "salvation" in the course of Christian history. How apposite are these associations for the mind of today? Perhaps no satisfactory answer can be given. For some these are issues of such vital import that they form the nucleus of a new old theology in which the minds of Calvin and Kirkegaard are fused into something "new and strange." For others they are dead as the proverbial doornail. Nothing is impossible in human life. It is apparent in our day that ideologies of utterly contradictory elements of thought can win authority and en-

thusiasm among vast sections of the human race. What is truth? What is salvation? Of course, there is no unanimity in the answers to these questions. But again, if the evangelist begins with human life as his central concern, some sort of guidance will become more and more clear. Suppose we could forget the entire theological heritage which the centuries have bequeathed to us. Let us imagine that we have no such word as salvation in our vocabulary. What would we discover? Briefly we would discover situations of conflict in every area of human experience. There is that tension, for example, in personal life, between the urges and desires upon one plane and those upon another. There is the conflict between the interests of the individual and those of society, between groups within the same social structure, between nations. These tensions are as much a part of life as life itself—in fact life derives its deepest meaning from them. Now the task of any gospel whether we call it by that name or not is not the elimination of these conflicts, but the solution of them in some such way as to derive the utmost creative content out of them. Of course, we do not mean a perfect solution. That can occur only in the Utopias of imagination, but a solution that constantly propels the conflict up, we may say, into the realm of the rational and on to that of the ideal. As long as these conflicts remain in the dark cellars of life, they threaten and often compass the destruction of life itself, but as they are lifted into the upper stories the light of reason falls upon them and they undergo a transmutation which diminishes the destructive element in them and releases the constructive. Now salvation is this solution in process. It is never a completed thing. Change and growth make necessary a continual salvation, and one may be "saved" in one situation and "lost" in another. It is probable that no one will find reason to reject this aspect of the problem, but the real issue seems to have been left untouched. This sort of salvation seems to be entirely of, from and by ourselves, and does not remotely resemble the salvation which is from God by faith. Let us see if we can carry this conflict situation into this realm. Why has man so constantly complained of the brevity of his life, of the certainty of death, of the troubles that one is born into "as the sparks fly upward," of his weakness and insignificance in view of the vastness of his universe; why hasn't he been content to accept his heritage instead of shaking his puny fist in the face of heaven and screaming like an infant in a tantrum; why hasn't he been satisfied to let well enough alone instead of projecting values

of truth, beauty and goodness into this seemingly sordid scheme of things; why has he dreamed such dreams of beauty and then broken his heart because he could not realize them: why does he spin out of his own soul those filaments he sends out in quest of mooring places; why "the divine discontent" that is often discontended with things divine;—these are the interrogations that indicate how the conflict situation enters into this sublime context. The solution is never final, but it can become increasingly creative as faith working through growing intelligence transforms these various questions into one all inclusive question and asks for God. When man has included all his conflicts and their partial solution in this fundamental conflict and its partial solution, he knows the significance of all the saints who on earth have looked for a signal, have listened for a voice, have waited for a word, and according to their faith have gone on in sublime courage to subdue kingdoms, to establish righteousness, to adventure in love despite all faithlessness and death itself for the sake of a Kingdom of love. This is the salvation of God—through faith; it cannot be a demonstration, much less a transaction, but it is a living process that grows with our growth, and gives promise of yielding richer results as we master the meaning of the conflict situation, and the context in which these situations find unity and value. It does not yet appear what we shall be, neither has it entered into the heart of man to conceive of the creative things yet in reserve.

The term "Savior" is the final one to be considered in these suggestions. It is probable that the sense in which the term will be used here has already been adumbrated in the mind of the reader. It is worth recalling, however, that the various terms such as Lord, Christ, Son of Man, Son of God, were essentially attributes, that is they designated certain functions which Jesus of Nazareth in the faith of his disciples had fulfilled. They were not in any sense theological terms torn away from the context of experience, or imported into that experience as an alien element. If it were possible to know every life situation in which the first disciples lived, every hope of their hearts, every idea of their minds, every emotion that moved them to fear and faith, it is probable that these terms would have for us the impression of complete normality and inevitability. In other words, the process consisted of moving from experience to faith and from faith to interpretation. Jesus was not called Savior until long after the fact of his personal influence had been exerted in the lives of men. The same

thing is true of all the other terms, save possibly the term "Son of man." There is here a clue, in my judgment, to the real meaning of the terms. It was not theology that created these words, it is not theology that can interpret them. They arose out of experience, and it is only present experience that can give them any validity. The Saviorhood of Jesus is not an abstract theological concept to be supported by argument and buttressed by ancient formulae, but a datum of experience capable of being tested by any one who will assume some attitude incarnate in him or emphasized by him, by which attitude some conflict finds a solution, or some creative energy is released for living. To confess Jesus as Lord as a bit of recital is mere traditional piety, to make one's own his love of man and God, his trust and courage, his moral judgments, his evaluations of the real goods of life, and to know them as real solutions of one's own conflicts, to realize a more abundant life by means of them, to be stimulated by them to a spiritual adventure of abiding significance—that is to know the grace of God in our Lord Jesus Christ. He himself criticized the thoughtless appellations that arose piously to the lips of his contemporaries—"Why call ye me Lord, Lord, and do not the things which I say." Doing the things which he says, and finding them true, is the only warrant we have for giving him the name that is above every name. The evangelist who in this sense presents the Saviorhood of Jesus will himself know reality and encourage others to seek that they may find.

(This article will be followed by another dealing with the practical and organizational elements of evangelism.)

THE SIGNIFICANCE AND FUNCTION OF THE CHURCH *

JUSTIN WROE NIXON

IN religious discussion as well as in astro-physics we assume today that everything is relative to the point of view of the observer. In dealing with so broad a theme the speaker would confess that he approaches it as one interested in the issues which are before this particular Conference. He would also confess that he is speaking from the point of view of a pastor who has spent most of his professional life in the service of churches within the Presbyterian and Baptist communions in the United States. He assumes that this point of view will not be irrelevant to the issues before us.

Ever since this theme was assigned to me, I have been thinking of what it is about these people whom I meet within the walls of my own church on Sunday that makes them different from other groups. One participates in many groups, meetings of business men, assemblies of the trade unions, political parties, educational associations, boards of philanthropy, and informal gatherings for recreation. In all these groups the pastor meets the laity of his church. All week long they are earning their daily bread on the farm or in factory, office and store; they are sharing the joys and sorrows of family life; they are engaging in such voluntary activities as those to which we have referred. On Sunday they are found in the church. What is it that distinguishes the consciousness of the layman in the church from his consciousness in the other groups in which he participates?

I.

One answer to that question was suggested by one of the women of my own parish who said that she always had a sense of awe whenever she heard the Ten Commandments read from the pulpit. She spoke for a great many people, the people who are conscious, dimly or acutely, that there is a superhuman Moral Order toward which they have a feeling of obligation. That Order may be conceived in a narrow or

*NOTE.—This is a copy of the address which Doctor Nixon delivered at the Oxford Conference on July 14, 1937. It is printed as delivered. Professor Nixon was under instructions to speak from the point of view of the free churches and to emphasize the significance of the Church to the layman.

repressive fashion as concerned with "mint, anise and cummin," the minutiæ of life. Or it may be conceived as an Order which summons men to realize their vast undeveloped possibilities in a world of brothers. In any case, above the satisfactions of desire, the claims of the State, the approval of every earthly authority, there is the consciousness of a higher Moral Order, now revealed and now concealed by the sanctions of the society in which men live.

Another characteristic of this consciousness of the layman is his sense of a superhuman Power with whom in one way or another he has to do. For this sense of the superhuman Power as for his sense of a superhuman Moral Order, he owes much to his religious training. But the effects of this training have been modified by the experiences of his life. Experiences of the mystery of nature and of the unpredictable course of history, of the dilemmas of reflection, of poignant personal grief and of human frailty, experiences of the strange Providence which seems to preserve the soul of man amid the vicissitudes of time, experiences of peace amid tragedy, of saintliness amid perversity—all have contributed to his sense of a superhuman Power, the ultimate Determiner of Destiny.

In the Hebrew and Christian tradition, this sense of a superhuman Moral Order and of a superhuman Power are fused in a personal God of righteousness and love; they are so fused in the minds of most Christian laymen. We have separated them simply for the purposes of our discussion today.

While the elements in the consciousness of the layman which we have just mentioned are not necessarily Christian; there is an element which undoubtedly is Christian. That element is his conviction that the superhuman Moral Order and Power—the righteous and loving God—has come into focus in our human sphere in the person of Jesus Christ. To some, Christ is simply the leader of man's approach to God. To many more, he represents primarily God's approach to man.

From this latter point of view, the coming of Christ was an act of God which broke up man's complacency, exposed the limitations and sinfulness of his nature, and drew him by the cords of an infinite mercy to a new order of life—the order of love. The various Christian denominations describe in terms of the Word, the Sacrament and the Inner Light how the power of God in Christ becomes available to man for his redemption. The theological explanations, moreover, of God's approach to man in Christ differ widely. But wherever that approach

is taken seriously, it involves the belief in the initiative of God in man's redemption, in the activity of God in human history, and in fellowship between man and God as a reciprocal experience.

Another element in the consciousness of the people whom the pastor meets on Sunday is the awareness of being involved in spiritual conflict. Over against the dynamic attraction of the superhuman Moral Order and superhuman Power which found embodiment in Christ, the people in the church are sensitive to the presence of opposing forces. There is the down-drag of moral inertia; there is the hostility of positive evil. And the mind of man is the arena where the tension is felt and the conflict is fought out. To the Christian, accordingly, God's approach to man calls on his part for decision, commitment and a discipline of life. That discipline may be as simple as the requirement of an occasional attendance upon the services of the church. It may be as elaborate as the regulations of a religious order. In any case, it involves a way of life which in some respects differs from that of people whose minds have not been disturbed by the various elements of the Christian consciousness.

In the thought of many laymen, moreover, there is a sense of the sacredness of the institution which has fostered the development of their Christian experience. They feel that there is something about the fellowship called the Church which lifts it out of the category of purely human associations. Some laymen assume that they have been born into the Church through the ceremony of baptism and the influence of godly parents. To others the Church is an association which they enter or leave of their own volition. Whatever one's theory of the Church, it seems fair to suggest that of late years the conviction of the importance of the Church has been growing in the consciousness of many Christians in America.

However we may emphasize them or add to them, these are some of the distinguishing characteristics of the religious consciousness of the men and women whom one meets in the church. Along with these elements are many others which are not religious in their origin. The church in practice is a very human institution. The motives of family, class, racial and national pride affect its work. These motives frequently operate as powerful forces of evil against which the Christian consciousness in the church has to struggle. The characteristics of the various peoples, moreover, color the interests of the churches in various lands. American Christians, for instance, reveal the continued

influence of the qualities of mind stimulated by life on the frontier. Their optimism, their concern for material expansion, their preference for action as against thought, are all rooted in their successful conquest of the continent.

But in spite of all these diversities and modifications, at the heart of the church, as a pastor sees it, there is this central Christian consciousness which contains such elements as we have described.

II.

We have emphasized this Christian consciousness of the layman because it is a substantial reality verifiable by observation and not dependent on theology or scholarship, from which we may approach this question of the significance of the Church.

The significance of the Church ought to be reflected in the difference between the consciousness of the layman in the church and in his other relationships. We believe it is. The significant thing that happens to the devout Christian in the church may be illustrated by the ordinary processes of human thought. We are conscious *in* our conduct; then we have moments when, as it were, we stand outside ourselves and become conscious *of* our conduct. It is as if we saw our conduct through the eyes of another.

Now that was exactly the experience of Isaiah in the temple, when he cried out: "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Isaiah had seen his conduct and that of his world as God saw it. This experience of Isaiah's has remained the norm of the highest religious experience for twenty-seven centuries. It was the experience of a man seeing his life and that of his society from the point of view of a superhuman Moral Order, which was one with superhuman Power.

The Christian Church emerges in history as a group of people who have had an experience which in structure was essentially similar to Isaiah's. They have seen their lives and the life of their world in the new perspective of time and eternity created by the approach of God to man in Christ. They have bowed under the judgment of his cross. They have known the empowering which his spirit has brought to the contrite. And, then, even as Isaiah, they have gone out into the world with a resulting sense of mission.

The experience of the layman which I have described is continuous with these classic religious experiences of the ages. If we could distil from his experience his testimony as to the significance of the Church, we believe it would be essentially this: that the Church is the place and the association in which life is seen in its superhuman dimensions. Life, thus envisioned, may then be dedicated to the Moral Order and Power there revealed and so find fulfillment.

From this point of view the Church is an enduring and indispensable organ of the spiritual self-consciousness of mankind. Even if all men possessed a genuine Christian consciousness, as Paul in the eleventh chapter of Romans dreamed that they might, the Church would still be here. For, in those times and places and associations when mankind subjected itself to the scrutiny of God revealed in Christ, seeking his forgiveness and craving his help in realizing the superhuman Moral Order on the human plane, mankind would be a Church.

The Church is no arbitrary imposition upon man. It is the structural expression of his nature, as soon as he discovers that he is an earthly creature living in a moral and spiritual world of superhuman dimensions, and needing the redemption which God has offered him in Christ.

As far as the nature of the Church is concerned, the view we have suggested is a high view. As far as specific forms, doctrines, associations and methods are concerned, it permits great flexibility. We have no doubt that the Christian consciousness will always need fostering conditions similar to those which the historic Church has provided. But our basic conviction is that wherever you have a group of people deliberately engaged in relating their lives trustfully and obediently to the will and power of God revealed in Christ, there you have the essence of the Church.

So far as ours is the spirit of trust and obedience, this Conference at Oxford, in its thought, worship and activity, partakes of the essential nature of the Church. Many different embodiments of the Church, of course, are possible. If we hold with Canon Streeter that we are still in the springtime of the Church, the possibilities of development before it are beyond all imagining. In our dark moments we may think of the future of the Church as that of an enclave of divinity persisting in a world ruled by alien and hostile forces, but there come other moments when we see the kings of thought and action bringing their honor and their glory into it.

Is not the need of the Church today the need of believing in its own

enduring and indispensable nature and, at the same time, of recognizing, as of God, the urge to far greater inventiveness in the ways that nature may be expressed?

III.

We have emphasized this Christian consciousness of the people whom the pastor serves not merely because it offers a clue to the significance of the Church but because of the light which it throws upon the function of the Church. Is it not evident that the function of the Church, in its organized aspects, is to create, clarify, expand and deepen the Christian consciousness, first in the life of its members and then in the life of the world?

The creation of the Christian consciousness has always been a primary task of the Church. Its services of worship, its evangelistic, missionary and educational endeavors must all be tested by their contribution to this end. The continuance of the Church depends upon the degree to which this end is achieved. Special efforts are needed to create the Christian consciousness in groups of modern society which have become estranged from organized Christianity. This is so obvious that the point does not seem to need elaboration.

Probably the most serious issues before the Church arise from those situations where the Christian consciousness, although in existence, seems wholly inadequate to meet the basic needs of men.

There is, for instance, the widespread dilution and dissipation of the Christian consciousness itself. In the lives of millions of nominal Christians, the sense of a superhuman Moral Order and a superhuman Power, the belief in the approach of God to man in Christ for man's redemption, the conviction of the importance of the Christian way of life, exist only in denatured forms. Such a denatured Christian consciousness can neither organize the lives of Christians nor change the life of the world. "If the salt have lost its savor, wherewith shall it be salted?" Over against the demands of the new political religions, over against capitalism with its often concealed ethical assumptions, over against socialism and its promises, yes, over against democracy and humanitarianism, we must be able to see what the Christian way of thought and life really mean. Only as the Christian consciousness becomes clarified shall we be able to co-operate with these other movements of society without being absorbed. Only thus shall we be able to reject the bad, while we gratefully accept the good.

But it is apparent that it will not be sufficient simply to clarify the Christian consciousness as it now exists even in instructed and devoted Christians. It must be expanded into areas where its existence is so fragmentary that at times it hardly seems to exist at all.

The ominous and tragic nature of human relations today lies in the fact that the most pivotal issues are to be found in areas where Christians in general are least conscious of any superhuman Moral Order which is seeking embodiment in human life. In the intimate relationships of family, home and neighborhood, where contacts are of the personal face-to-face variety, the Christian has a sense of a higher Moral Order to which he is responsible. But in the large-scale impersonal relations of economic, racial and national groups, either his consciousness of a superhuman Moral Order which should govern those relations is nonexistent, or he has transferred his responsibility for the realization of that Order to some entity like the State.

It is true that in the past men have gotten along with such large gaps in their moral perspective because the processes of life permitted a certain amount of independence and isolation. But the world of our time has become increasingly interdependent. Technology, moreover, has so armed the hatreds of men with weapons of destruction that unless these large-scale relationships, where colossal hatreds are generated, are brought within the focus of a superhuman Moral Order, both the Church in its physical form and the fabric of civilization are likely to perish. No Christian who is aware of the nature of his world can avoid the question, what is the Christian way of life in economic, racial and national relationships? No Christian can reject the obligation to view those relationships in the perspective furnished by a superhuman Moral Order.

As to the fundamental structure of that higher order which is seeking embodiment everywhere in human life, each of us has to declare his own conviction. On our part we shall summon only two witnesses, both from Great Britain, one a clergyman, the other a layman.

In a remarkable address delivered in 1925, the late Bishop Gore, in discussing the basic moral purpose of the Christian religion, made the following statement: "It is quite certain," he said, "that the religion that Jesus Christ brought into the world was to be a religion of a great human fellowship in which men were to be able to see the principles of brotherhood actually embodied." Going on to speak of those who had this idea of what Christianity is and of those who had it not, the

Bishop added: "The division runs right across all the denominations in a way that anyone who thinks that genuine Christianity means what I think it means, finds himself, whatever his doctrinal principles, brought into real and actual fellowship wholly irrespective of denominational differences, and finds his warmest allies here with the Roman Catholic, there with the Unitarian, there with all sorts of people who belong to all sorts and divisions of Christendom."

The other witness is Earl Baldwin of Bewdley, late Prime Minister of Great Britain. In one of his closing messages to his people, delivered in Albert Hall, London, on May 18th, 1937, he said: "Every compromise with the infinite value of the human soul leads straight back to savagery and the jungle." "The brotherhood of man today is often derided and called foolishness, but it is in fact one of the foolish things in the world which God has chosen to confound the wise, and the world is confounded by it daily. . . . We may evade it; we may deny it; but we shall find no rest for ourselves or the world until we acknowledge it as the ultimate wisdom."

I cite these statements from both the clergy and the laity as evidence of a conviction which many share as to the fundamental structure of this higher Moral Order which is today seeking embodiment in the world. It is an order of fellowship. One issue, accordingly, which we now face in the Christian Church is this: shall we not urge our generation to utilize the exigencies of our time, the discoveries of science, and the age-old incentives and insights of the Christian religion, to give the spirit of fellowship a body of concrete practices in large-scale human relations? Only thus will the Church contribute its share toward building a world community of mankind.

There are few issues before the Church today that are as pivotal as this. The work of clarifying the Christian consciousness will not be merely an academic procedure, for men achieve clarity of mind only in the presence of concrete issues in which much is at stake. And the deepening of the Christian consciousness which is another great function of the Church, its enthronement in a regnant position over thought and conduct, can only proceed when men are driven back upon God in the face of specific tasks which are beyond their power.

Where, may we ask, is there any task so clearly beyond mere human power as that which now challenges the Church in bringing the large-scale, impersonal relationships of men within the perspective of God's will for our world? This undertaking will be so baffling in its processes,

so disheartening in its apparent results, the compromises which it will entail will be so inevitable, its prosecution by individuals and institutions will be so costly, and all the while the prospects of a religion of escape will be so inviting that we shall often be tempted to abandon the task altogether.

On the other hand, the achievements in the realm of fellowship are already so great, the technical means for far greater achievement in this realm are so ready at hand, the need of humanity is so desperate, the threat to civilization through the lack of fellowship is so imminent, and above all, the power of God is so inexhaustible, that the crisis created by this issue for the faith of the Church is inevitable. Dr. Oldham has stated the situation in his book on the Church quite accurately: "The real crisis of the Church relates not to its social program, but to its faith." Just now it is the political saviors of the race who seem to have most faith. The Communists believe that the very structure of the universe makes the triumph of their cause ultimately inevitable. The stars in their courses fight on the side of Marx. Do we believe that the stars in their courses fight on the side of Christ? Can we say with consent of mind and heart: "God wills a world community that is a fellowship." "According to your faith be it unto you."

While it may seem a deeply ironical procedure to confess a belief in the possibility of a far larger fellowship of mankind, in a time so deeply charged with pessimism, if the ways of God with men are as paradoxical as various modern thinkers suggest, this may be the very hour for such a confession. For now no great group of people can really live by such a confession except it be given them of God.

What, then, is our task at Oxford, in this living cell of the great spiritual organism called the Church?

As I think of our task I am reminded of an incident which occurred a little while ago in an American village. There was an airport near the village which had been abandoned. One night the people heard above them the "zooming" of an airplane. It seemed to be circling around as if it were looking for something. It went away, but returned, going through the same circling process. It began to occur to those who were listening that the plane was looking for the old airport which was now unlighted. Then someone had the happy idea of calling up people on the telephone, and of asking them to come out to the old airport in their automobiles, and by the headlights of the various cars to furnish the light by which the plane might find its way to earth. When the plane

returned again, it found the old airport with the cars of the village arranged in an oval around the landing field so that their headlights illumined its center. Upon that field the plane then descended in safety.

No illustration can move on all fours, but have we not here a suggestion as to our supreme task at Oxford?

The initiative in securing a larger realization in human life of the superhuman Moral Order lies with God. If there are fresh increments of power to be available to men for the solution of the problems of human estrangement, He alone can supply them. Our task is to hear Him when He draws near and to recognize His coming and His call; and then, even as the prophet of old, to cry out to the peoples: "Prepare ye the way of the Lord, make straight in the desert"—yes, the desert of secularism and threatened war—"a highway for our God!"

THE FUNCTION OF RELIGION IN RELATING SPECIFIC AND ULTIMATE OBJECTIVES IN SOCIO-ECONOMIC CONFLICT

Oren Huling Baker

The investigation undertaken in this study begins by recognizing human living as a process of functioning which is motivated by the desire for security and the quest for fulfilment. To attain these ends, individuals and groups organize environment in the form of interests which represent their choices of satisfying purposes. By virtue of the juxtaposition of these interests in a common physical and social milieu, and by virtue of the tendency of human living to expand its functioning, situations of conflict arise. Through reference to the method which opposing interests may adopt in seeking an adjustment of their differences, it is possible to discriminate between two general types of conflict. When the opposing interests are so organized that their activities may interpenetrate and produce, through co-operative effort, a new and more inclusive order of interests, the conflict becomes constructive in character. When conditions of fixation or status are such as to prevent interpenetration, resulting in the aloofness of the interests and in tendencies toward mutual frustration, the conflict is destructive.

Since the organization of interests implies the existence of ends in view, it is observed that the control of situations of conflict for constructive outcomes involves the operation of an ultimate objective representing the most inclusive order of possibility and supplying thereby normative guidance for the re-shaping of all specific objectives. Analysis of socio-economic conflict as it develops under the individualist economy exhibits the tendency of economic interests to concentrate attention upon immediate ends and to ignore the rightful claims of other interests with the result of precipitating destructive conflict. In this context, the function of religion emerges in terms of the signifiance of an ultimate objective capable of directing a re-ordering of opposing interests in such a way as to bring about an ever-increasing realization of human good through the co-operative activities of all interests. This study, then, assumes the character of an inquiry concerning the function of religion in infusing the non-temporal generality of conceptual thought into situations of socio-economic conflict whose characteristic, when

uncontrolled, involves a particularity which tends toward costly frustration and destructiveness. The kind of religion relevant to the performance of this task flows from the essential positions of the philosophy of organism, and mediates its activities through the concepts of meaning and value.

The more important positions attained through the investigation are embodied in the formulations which follow.

First, the emergence in recent times of the possibility of a world community increasingly compels an orientation of human thought toward an inclusive re-ordering of human activities. Events in the objective world, due to the multiplication and diversification of interests, have left empty of relevancy many of the ideas which controlled human relations during the period of the previous culture. In economic affairs, the dominant philosophy of individualism has been undermined by the activities which eventuated through the utilization of machinery and the organization incident to mass production. This in turn has given rise to an increasing interdependence of the processes of human living. By virtue of this interdependence, the philosophy of organism acquires its validity with respect to the economic problem. There exists, then, in the actual world an implicit objective meaning which represents a supersession of the subjective ideas induced by the organized activities of an older culture. Consequently, if the control of modern economic activities is to be established in consonance with the realities, there is required a process of conceptualization which will bring the subjective realm of human living into accord with existing conditions in the objective world.

The important omission in the theory which gives sanction to the present economic system is seen in its failure to consider the meaning implicit in the total activity of the human community where it operates. In other words, the fallacy of individualism in its emphasis upon the independence of particular interests is patent in its assumptions with respect to the neutrality of the whole. Examination of modern industrial enterprise both with regard to its capacity to produce goods and with regard to its extraordinary liability to derangement discloses an inter-relatedness of economic factors that is beyond question. Likewise in the market where goods are exchanged, a continuous interaction of productive and consumptive operations is basic to any sound ordering of affairs. Nevertheless, the significance of this interdependence is only vaguely discerned, with the result of maladjustment, disruptive

conflict and distressing crisis. It becomes increasingly apparent that nothing short of an understanding of the meaning of events which are taking place before men's eyes, and an orientation of human purposes with respect to the possibility of higher values will suffice if adequate control is to be established. The first function of religion, therefore, is to make explicit the meaning of the increasing interdependence of human living and seek to develop thereby a bond of union by which men may progressively participate in the activities of each other through devotion to the supreme objective of all human living. In the exercise of this function, religion may provide the conditions under which economic activities may pass from any given state of organization into an ever-growing community of possibility for human good.

Second, analysis of situations of socio-economic conflict leads us to the discovery that their constructive re-organization involves a process by which the interpenetration of opposing interests may take place. This we may call the internalization of conflict, or that process of exchange of viewpoints by which the aims and purposes of the persons connected with one interest may enter into a relation of mutuality with the aims and purposes of the persons connected with an opposing interest. In this context, a basic factor is disclosed in the tendency of individuals and groups to organize environment and to defend the security of the resulting interests by developing an external differentiation, or status, which excludes other interests. While status has a certain legitimacy as a characteristic of any organized interest, it becomes a barrier to the constructive resolution of conflict when it assumes a rigidity which prevents the mutual interpenetration of the activities of opposing groups. Perhaps at no point is the self-defeating particularity of the uncontrolled specific objective more evident than in the fixation which it finally attains in the acquisition of status. Beginning in association with the motive of functioning to live, it drives men on beyond the legitimate goal of security in quest for power which will implement their functioning on an ever-expanding scale. Under the system which affirms equality of opportunity for all but which is unable to provide it, this hungry individualism serves a few magnificently and blocks the way of many others who seek an economic footing that will give them a minimum of security. But this is not all. It announces its right to act in this way and calls as its witness the sanctions of law and order established by the traditional culture. Moreover, when this assertion of right is made in the name of property, it is only covertly

disputed, because the whole of society, as the result of long habituation, acknowledges it. Thus under the protection of status the specific objective moves men on until the crack of doom is heard in a crisis which brings to light its self-contradictory and self-defeating nature. In consequence, the dissolution of status, required by creative reconstruction, depends upon infusing into situations of conflict that highest and surest generality which affirms that particular human purposes are only truly served as they are transformed by loyalty to a cause which is inclusive of the purposes of all and worthy of the devotion of all men.

This is a function which has been performed in some degree by all of the great religions. Jesus, Mahomet and Buddha are perhaps the classical examples of how individuals of high sensitivity may internalize conflicting forces in a given age and environment, bring them to a creative resolution and emerge with the seal of authority upon their proposals for the reconstruction of human living. This distinctive activity is alive in the world today and exhibiting its genius in many places, notably in the work of M. K. Gandhi and Toyohiko Kagawa. Thus the function of religion in the internalization of socio-economic conflict becomes paramount for three reasons. First, religion emphasizes the importance of an inclusive community whose realization is obstructed by exclusive and artificial status. Second, religion is concerned with the release of individuality by which the growth of community, through diversification and integration, is promoted. Third, the potential pervasiveness of religion, giving it a field of operations co-extensive with that of the economic order, places upon it responsibility for promoting the internalization of conflict by the members of the entire community. In short, religion of the right kind has the capacity to dissolve status and free individuality on a scale commensurate with the requirements of the economic problem. This is its second function.

Third, with the extension of the issues of socio-economic conflict to the dimensions of the total community, the question arises as to the function of religion in preparing individuals and groups for creative participation in the re-shaping of economic life. The most important contribution which religion may make in this connection comes through worship, for the basic concern of worship is the cultivation of loyalty to an objective viewed as "supremely worthful for all human living." The validity of this approach to the control of economic affairs resides in the fact that men, by experience, have found their highest security and fulfilment of purposes through loyalty to the members of their

group. But since the relations of men to one another are qualified by their relations with nature, the controlling objective must apply to loyalty in these relations also. The supreme objective, then, becomes that synthesis of man's relations with nature and with his fellow-men which reacts upon each constituent activity of the total economic order and revalues it in terms of its relations to the whole. This supreme synthesis, conceptually expressed, is God. Consequently, the cultivation of loyalty to God through worship, whereby individuals and groups may be prepared for creative participation in economic reconstruction, is the final position to which we are led in this investigation.

In the context of the economic problem, worship may be defined as that activity by which individuals and groups develop an attitude of readiness to search out the connections in any actual situation for the purpose of relating it to a more inclusive order of possibilities through loyalty to God whose presence is manifest in the growth of community in the world. It is devotion to the objective of supreme value by which all particular objectives and values are re-valued so that "our purposes are directed to ends which in our own conscionsness are impartial as to our own interests;" and are so identified with the purposes of others that they "extend beyond values for ourselves to values for others," with a resulting appreciation of such value for others that it becomes "a value for ourselves." [1]

In all true worship there are two basic presuppositions. First, and most important, there must be unreserved committal to God. The necessity for this committal is grounded in the logic by which our investigation leads us to the discovery that the paramount need in modern economic society is an adequate process of control. It is an outcome of the facts of the economic situation and is made explicit by an economist who has put the issue in this fashion: "Our ultimate concern is with the problem of social control, and with how to bring our methods of making a living into harmony with our conceptions of the ideal life." [2]

The second presupposition of worship is that which Professor W. E. Hocking has called the "principle of alternation." He says:

[1] A. N. Whitehead, *Religion in the Making* (New York: Macmillan Co., 1926), p. 158.

[2] S. H. Slichter, *Modern Economic Society* (New York: Henry Holt & Co., 1931), p. 16.

> In all practical living we human beings are pursuing some total good under shapes and by means which are inadequate to it, and so partly false to it. . . . We begin to get in our own way and so defeat our own work. . . . We can find no radical remedy except in getting rid of that self; and no radical way of abandoning that self except by reverting to the whole.[3]

In the light of an examination of the economic order these words are eloquent indeed. For we see how intently men pursue their "total good" under the "shapes" of specific objectives which tend to exclude the true total that can confer upon them the true good. They get in their own way because these objectives in an interdependent world are self-contradictory; and they get in the way of each other by striving for over-expanded functioning. This self, narrowed to the promotion of its own interests, brings the true work of life down to defeat. And there is "no way of abandoning that self except by reverting to the whole." In other words, only when the specific objective is brought under the normative guidance of the ultimate objective does it find deliverance from self-defeating particularity. Thus through worship men may discover and cultivate their connections with the more inclusive purposes of human living which are observable in the growth of community.

Assuming the unreserved committal to the supreme objective and the adoption of the principle of alternation, the experience of worship, as it affects the creative resolution of socio-economic conflict, may be analyzed into four principal steps. (1) Each of the opposing interests will examine the actual situation, each taking the rôle of the other and internalizing the conflict. (2) Each will examine the possibilities for that integration of their interests which will lead not only to a solution of the immediate problem but also provide for their growing together with other interests in the realization of further possibilities of community. (3) Each will examine the obstructions which stand in the way of integration and evaluate them under the guidance of the supreme objective. (4) Both, through loyalty to the supreme objective, will undertake co-operatively the work of reconstruction.

The activity of reconstruction proceeds as the validation of worship and the test of the efficacy of religion. Its characteristic is that co-operation of activities and union of purposes which not only bring a particular conflict to fruitful issue, but so shape the specific objectives of

[3] W. E. Hocking, *The Meaning of God In Human Experience* (New Haven: Yale University Press, 1928), p. 410f. Used by permission of the publishers.

that issue that the way is left open for greater breadth of inclusiveness and future fulfilment. Worship carries on in the midst of the reconstructive activity providing clarity of vision and implementing the functioning of all through loyalty to God. Under these conditions which religion may make available through worship, workers and employers, provided they are committed to the supreme objective of growth of community, may look upon each other through new eyes. For now one party does not see the other as an enemy in his own house, since the activity of each has been transformed by co-operatively undertaking a creative enterprise which subtracts nothing of value from either and adds a satisfactoriness to their purposes which neither could attain alone. Accepting their interdependence and the mutual reflexiveness of their activities, with all of the implications of living in organic community, they may now be bound together in a partnership which leads on to an ever-increasing security and opportunity for fulfilment.

Among the marginal problems which appear in connection with this thesis, and which in some measure help to disclose its significance, two of the more important may be mentioned. First, there arises the question of the relation of religion to the political order. Since political institutions represent attempts to control human activities through co-ordination, and manifest tendencies toward fixation, further study of the practical implications of our investigation would deal with the relevance of the various types of political organization and their competency to exercise control in a world of rapid change. An appraisal of democratic institutions and the functions of a League of Nations would undoubtedly occupy central consideration in such further exploration.

A second problem more immediately corrollary to the present undertaking concerns the reconstruction which such a view of religion as we have presented would require in organized religion. Some of the implications of this problem have already appeared. But the most crucial difficulty flows from our discussion of the place of worship in the reconstruction of the economic order. Obviously the direct control of economic activities is at present in the hands of a small number of individuals and groups who, in so far as they have access to any religious motivation, continue in the traditional views which justify the separation of religion from a functional connection with the social order. This situation, in our perspective, calls for a progressive re-ordering of institutional religion. Such reconstruction is required

if the specific objectives involved in human living are to undergo the transformation inherent in the growth of community, and if the relations of men are thus to pass from frustrative, destructive opposition to constructive, co-operative creation in an ever-ascending vocation of man.

BOOKS OF INTEREST TO MINISTERS

I Will Lift Up Mine Eyes. Glenn Clark. New York: Harper & Brothers, 1937. Pp. 178. $1.50.

Glenn Clark, Professor of English at Macalester College, author of *The Soul's Sincere Desire,* out of many years' experiences of the practice of prayer, writes concerning its technique. The book is most untechnical, however. It not only affords guidance in the art of prayer to those who are able to share the author's general understanding of it, it reveals with great clarity the piety of a very considerable section of the evangelical Christian community. On page 18, we are told that "Christ has left us ten blank checks, seven of which we may write in 'whatsoever' we need." And we may use these checks repeatedly. The author has read some psychology; and so he is familiar with the notion of personality integration: "The first test of integration is the test of sincerity. *Are you integrated with yourself?* The second test of integration is the test of the soul. *Are you integrated with God?* In other words, are your conscious desires integrated with your subconscious desires?" It may be questioned, however, whether the verbal ladders, the diagrams, the four weeks of daily studies, each to be practised before the next is taken up, necessarily lead us to the goal of the soul's sincere desire. One need not doubt that Mr. Clark has found this way rewarding.

H. B. R.

Philémon Vincent: meditation sur sa vie et son oeuvre. Robert Farelly. Paris: Librairie "Istra," 1937. Pp. 103.

This brief memoir portrays a life of notable Christian service. Philémon Vincent, son of a humble but devoted Baptist pastor in France, won his bachelor's degree from the College de Douai, and received full theological training at the hands of the Protestant Faculty of Theology in Paris. His vigorous and fruitful ministry in Paris culminated in the long pastorate at Avenue du Maine, where his son Henri (C–R D.S., 1922) today carries on. In his evangelistic ministry Pastor Vincent used not only the spoken but the printed word as well. The journal *La Solidarité Social,* which he founded and edited for many years, is described by M. Farelly as "essentially religious and necessarily social." One discovered in the ministry of Pastor Vincent a unique blending of the personal and social motivations of religion. The journal filled a place distinctively its own in the religious journalism of France. Along with his evangelistic passion and his social outlook, Pastor Vincent combined a scholarly capacity of rare degree. A recognized Hebraist, he was asked to share in the "synodal" version of the Bible, revising one of the books of the Penteteuch, Jeremiah and the Psalms. His scholarly bent found practical outlet in a school for pastors, in which for some years he taught Old and New Testament studies and dogmatics. The World War dealt him a sad blow, in claiming two of his sons, Pastor Paul Vincent (C–R D.S., '08) and Lieut. Marcel Vincent. The author of this memoir, pastor at Lens, and a graduate of this School in the Class of 1921, is a nephew

of Philémon Vincent, whose passing in 1929 left a great gap in the Christian front in France. H. B. R.

A Descriptive Catalogue of Greek New Testament Manuscripts in America. Kenneth W. Clark. The University of Chicago Press, 1937. Pp. xxix+417+Frontispiece+72 plates. $5.00.

This is a work which will be used by specialists in the manuscripts and the text of the New Testament and not by general readers. The author of such a volume has from the beginning of his task to face the fact that it will be remote from the company of "best sellers." It forms part of that patient devoted research from which we are slowly being enabled to write the fascinating story of humanity's past. It is another monument to that unselfish scholarship which has made possible genuine progress in our understanding of the forces that have contributed to the advance of mankind.

Dr. Clark draws attention to the fact that little more than a century ago no manuscript of the Greek New Testament was domiciled in America. It was in 1819 that Edward Everett, the distinguished professor of Greek in Harvard University, brought from Constantinople four Greek New Testament manuscripts. Our author has "discovered" that we have in America to-day two hundred and fifty-six manuscripts of the Greek New Testament. Of course some of these are small fragments of the Christian scriptures, but many of them are of considerable length, extending even to a complete New Testament. The number of manuscripts containing the four gospels is quite impressive.

The work of "discovery" (that is in libraries where they had been "lost") and of examination involved tireless devotion on the part of Professor Clark and he has not hesitated to pay the price. Accordingly the New Testament scholars of the World have now an excellent classified description of this American (and Canadian) possession. In this period when the history of the text of the New Testament has to be, and is being, rewritten, those undertaking such a task and those interested in its accomplishment will not fail to be gratified at the appearance of this addition to the material available. The manuscripts have been given official designations and they can now be used in any future critical apparatus. A very valuable feature of the volume is the inclusion of bibliographies concerning a number of the documents that have been examined. The author and the University of Chicago Press are to be congratulated upon an excellent piece of bookmaking. E. W. P.

The Gospel of Mark. B. Harvie Branscombe. Harper & Brothers, New York and London. Pp. xxxviii+314. $3.50.

This work adds another to the increasing number of excellent volumes in the Moffatt New Testament Commentary. With due appreciation of much excellent study that has been done on the document in other books this reviewer considers that this commentary will prove to be one of the most useful, if not the most useful, studies on the earliest of our gospels. It is admirably adapted to its constituency.

The general introductory questions regarding the Gospel of Mark are well and briefly treated and the discussion shows a welcome freshness and objectivity. The conventional view of the origin of the Gospel based upon the tradition from Papias is not held in high esteem by the writer. He brings a rich background to his task; his knowledge of the Judaistic environment of early Christianity and his skill in recreating the situations reflected in the various strata of the tradition being constantly in evidence. Professor Branscombe does not shrink from facing fearlessly even the most crucial of questions. A striking example of this is seen in the concise but effective discussion of the Messianic self-consciousness of Jesus. It is not to be expected that all his readers will agree with him in all respects, but no unprejudiced student of the volume will fail to admit that our literature in English on Mark has been conspicuously enriched by this scholarly and careful volume. The minister who reads this work, and it is a most readable book, will know his Mark much better than before. Even where dogmatic tradition may be challenged the fairness and earnestness of the writer will be recognized.

E. W. P.

The Moral Teaching of Jesus. A. D. Lindsay. Harper & Brothers, New York and London, 1937. Pp. 186. $1.50.

In this volume which carries the subtitle "An Examination of the Sermon on the Mount" the Master of Balliol College, Oxford, has given us in printed form the substance of six chapel addresses given during the previous year. The suggestion of the subtitle is scarcely carried out in the book for the examination is limited to certain parts of the Sermon. However in another way the problems concerning the entire collection of moral and religious teaching which we know as the Sermon on the Mount are considered. A brief introduction is concerned principally with the relation of the moral teaching of the Sermon to the general Christian message. Subsequent chapters deal with Jesus' challenge to perfection, his teaching on dominant desire, and his teaching on reverence as a basis of moral conduct. Other chapters discuss the much debated teaching on non-resistance and on divorce.

The work is well and seriously done and there are not only many fine insights into the moral vision and demands of Jesus but the entire consideration is thrown against the broad background of philosophical ethics. The reading of the book will be amply rewarded both by definite instruction and by suggestion. E. W. P.

The Prophets and the Rise of Judaism. Adolphe Lods, Tr. from the French by S. H. Hooke. London: Keegan Paul, Trench, Trubner & Co. 1937. Pp. 356. $6.00.

This volume from the pen of Professor Adolphe Lods of the Sorbonne is a sequel to his earlier work, "Israel from its Beginnings to the Eighth Century." These volumes are items in the extensive series which is being put out by French authors under the editorship of M. Henri Berrs, Director of the Bibliothèque de Synthèse Historique under the general title, "L'Evolution de l'Humanité." Many of these works have been translated into English and have been given a place in

the series known as the "History of Civilization" under the editorship of C. K. Ogden. This volume by Professor Lods was translated by Professor S. H. Hooke of the University of London.

With just enough of the historical backgrounds to provide the reader with an understanding of the trends of the political and social currents, the author describes the development of the religion of the Jewish people from the middle of the eighth century to the period of Greek domination. Part I covers the time until the exile, and part II describes the beginnings of Judaism during and after the exile. The scope of the work is best described in the words of the author himself taken from the introductory pages: "In the first part of this book will be set forth the two main historical facts underlying these religious, political, and social changes: first, the rise of the great Asiatic empires of Assyria and Babylon, which brought about the fall of the two Israelite kingdoms; second, the appearance in these two insignificant states of a succession of prophets who openly opposed the narrow national Jahwism, of their times, and set before their contemporaries the ideal of a purer life, a broader and more exalted religious attitude, culminating in a universalist ethical monotheism. In the second part we shall see how a compromise between the old state of things and the principles introduced by the new prophets led to the growth of that novel type of politico-religious organization which we know as Judaism whose fortunes we shall trace up to the Maccabean period."

The work is colored by the cultured mind of a scholar who is thoroughly conversant with the archaeological and anthropological research of the past few decades. It bears the flavor of a product of the confines of the university, while it does not lack the warmth and religious understanding which one must needs require in any treatise on such a theme. While the price of the book seems to place it in the sphere of the luxuries, yet it will repay the one who makes the investment by giving him a wealth of understanding of the progressive advance of Israel's religion in its highest reaches. E. B. C.

A Fresh Approach to the Psalms. W. O. E. Oesterley. London. Ivor Nicholson and Watson, 1937. Pp. 288. $2.00.

As the author indicates in his prefatory note, this book is not an original study, but is rather a collection of material with regard to the Psalter for the use of such as do not have a very large library at hand for consultation.

The volume begins with a discussion which reveals the nature of similar literature among the other peoples of the ancient world, in Egypt and Babylonia especially. There is a chapter on music of the ancient east and a parallel discussion of music among the ancient Hebrews. Many chapters deal with the liturgical use of the Psalms. These deal not only with Hebrew and Jewish usage but also with the use of the Psalms in the Christian Church. The theology of the Psalms occupies the last few chapters. In many ways this portion of the book is the most significant for the minister.

It is interesting to note in this most recent volume on the Psalter a return from the extreme theory of recent years that the Psalter contains nothing but products of the post-exilic period. "The Temple with its services had existed for

fully three centuries before the Exile. Is it to be supposed that songs of praise were wanting in the worship of the Israelities during these centuries, or that only a handful have survived?"

The volume is a good study about the Psalms, but is not in the nature of a study of the Psalms. E. B. C.

Christian Hope for World Society. John T. McNeill. Chicago: Willett, Clark and Company, 1937. Pp. VII+278.

The five lectures delivered by the author under the Russell Foundation in Auburn Theological Seminary in 1936 have been expanded to seventeen significant chapters, relating in concise form the story of the Christian social hope from its feeble beginnings to its contemporary forms. Putting the study upon a soundly historical basis by avoiding the pitfalls of recent Christian prophets who transform original Christian apocalypticism into process concepts, Dr. McNeill rightly indicates that Christianity has never been socially negative and with the gradual fading out of extreme other-world emphases became more and more concerned with the Christianization of life here and now. The "slow humanizing of life" is regarded to be Christianity's chief task. Some immediate Christian objectives are held to be the reassertion of religion, the revaluation of liberalism, appreciation of the cultured heritage, emphasis upon personality and communion, the redemption of leisure, and spiritual cosmopolitanism. C. H. M.

The Small Sects in America. Elmer T. Clark. Nashville. Cokesbury Press, 1937. Pp. 311. $2.00

A very much needed and long-awaited story and evaluation of American sects from Plymouth Brethern I to "King Benjamin" and from Father Divine to Aimee Semple McPherson. Megiddo seems to have escaped. The classification of sects as pessimistic, perfectionist, charismatic, communistic, legalistic, egocentric, and esoteric is far superior to their usual alignment. The bibliography is well-organized and extensive. Special attention is called to the pertinent observation upon the ability of the sects to flourish without the aid of religious education. C. H. M.

God The Creator. George S. Hendry. Nashville: Cokesbury Press, 1937. Pp. 170. $1.50.

This volume contains the Hastie Lectures delivered in the University of Glasgow in 1935. The author believes that the nature of "christian knowledge of God the creator" presents "the problem of cardinal importance at the present time."

To this author the pride of human reason in assuming that it could make any approach to God at all has been responsible for the great aberration of Christian theology from early times to the present day. The fact is that any approach to God on the part of human thought is incompetent and futile. God can be known at all only through His self-disclosure or revelation in specific mighty acts, which represent the breaking in of the eternal into the temporal order. There is no

possibility of a "natural theology." It is the devil of Hellenistic influence in the history of Christian thought that has attempted to create one. Luther exercised that devil. But the implication of this book is that after a period the devil of Hellenistic confidence in reason returned bringing with him seven similar devils spawned by the Rennaisance and the Enlightenment. Now Karl Barth has exercised him again. What the Christian must do now is to get rid of Hellenism and return to the Bible and to Luther.

If one wishes to know where the Barthian movement is likely to take us in the emasculation of the function of reason in the the religious life this is a good book to read. Read it and then read Charles Hartshorne's "Beyond Humanism" if you wish to get an idea of the depth of one of the cleavages in contemporary religious thought.

But we shall make a serious blunder if we do not listen to these spokesmen for the theology of crisis. What Professor Hendry has to say about the implications of faith in God as a person and about the revelation of God as a communication of life and power rather than of abstract knowledge is very much to the point. This type of thinking may prove an excellent corrective for certain trends in American theology even though it be a poor guide. J. W. N.

Christian Faith and the Science of Today. J. H. Morrison. Nashville: Cokesbury Press, 1937. Pp. 225. $2.00.

The Cunningham Lectures delivered at New College, Edinburgh, in 1936, are embodied in this attractive volume. The author confesses to diffidence at venturing into the borderland lying between physical science and religion. He shows himself, however, quite conversant with the more recent phases of physical science, and uses his knowledge with effect. The best science of today, he tells us, puts no barrier in the way of a spiritual interpretation of nature, but rather signals the road clear. Though not himself a fundamentalist, Dr. Morrison is a theological conservative and his religious apologetic is from that point of view. If Henry Drummond, as he shows us, could be carried far upon the tide of evolutionary optimism, it is equally clear that, like a great proportion of those who write from the angle of the religious interpreter in our time, Dr. Morrison is caught by the intellectual backwash of the World War. But the issues which his discussion raises are real issues for the religious community in our time. It is either this, which is an able adaptation of an older apologetic approach, or an entire rethinking of the meaning of our faith. H. B. R.

On the Trail of Truth. John Milton Moore. New York: Fleming H. Revell Company, 1937. Pp. 187. $1.50.

Doctor John M. Moore is no stranger to the Baptist ministry of North America, or to the religious world. His notable service for a decade as Secretary of the Department of Missionary Education, his briefer but significant tenure of the post of Secretary of the Federal Council of Churches of Christ in America, his eminently successful pastorates—notably that at Marcy Avenue, Brooklyn, and at the First Baptist Church of Bridgeport, Conn., from which he has but recently

retired, have made his forty active years in the ministry an unusual achievement. While this volume gives us something of a biographical outline, it is not primarily a biography. Its subtitle, "Adventures in Religion," affords a much surer clue to its character. There is an eminently personal note running through the ten chapters, but at the same time, this is a narrative of the intellectual and spiritual pilgrimage of many who have moved from the narrower platform of traditional, conservative evangelicalism to a more liberal and yet not less Christian interpretation of our faith. Moving away from a literalistic, premillenial position, Dr. Moore came with the years to a new view of the Bible, to a discovery of the social gospel (which did not relegate the personal gospel), to a firm conviction that Christians must unite if they would win in our time, and that union of the federal type is the only form of union consonant with essential Protestant liberty. Here is the witness of a joyous crusader, a leader whose mind was liberated to do creative thinking about the meaning of the faith, so that he is himself a voice and not an echo. Young pastors and young people, who have the future of the church in their hands, ought to read this book. H. B. R.

The Psychology of Religious Living. Karl H. Stolz. Nashville: Cokesbury Press, 1937. Pp. 375. $2.50.

Dean Stolz of the School of Religious Education, Hartford Seminary Foundation, is no stranger to the thoughtful religious public. His volumes on *The Psychology of Prayer* and *Pastoral Psychology* have had a wide and profitable reading. The present volume, which is the outgrowth of an extended experience of lecturing on subjects pertinent to psychology of religion, puts the religious community, and more particularly its leadership, still further in his debt.

This is not just another text dealing extensively with the field of psychology of religion. It marks a real advance, for to a greater extent than any work already in the field, it integrates a descriptive with a normative psychology of religion, in the latter connection funding a considerable experience in clinical psychology. The discussion falls into two parts, the first dealing with "Backgrounds of the Religious Quest:" the second, with "Religious Experience and Personality." The second part contains the more original contribution of the author to the field of study. The work is to be commended as a desirable textbook for use in college and seminary classes, as well as for use by pastors and religious workers as a general guide to the field. The analysis is good, the discussion cumulative, and the psychological insight impressive. A bibliography of more than two hundred titles and an ample index add to the usefulness of the work as a general handbook.

The fact that the present volume was prepared to serve primarily as a background "for the concrete activities of the personal worker" probably accounts for some of its features; as, for example, the rather extended use in portions of the work of Scripture citations, the outstanding instance of which is the use of the Adam and Eve story in the chapter on "Sin and Temptation," where it runs pretty much all through the discussion. In fact one is at times impressed with the possibility that the theology of Dean Stolz and his psychology belong, in some degree, to two distinct worlds of discourse. But even if this be true,

it need not detract from the value of the work in the hands of those for whom it is primarily intended. H. B. R.

The Modern Family and the Church. By Regina Westcott Wieman. New York: Harper & Brothers, 1937. Pp. xii+407. $3.00.

In recent years anthropologists and sociologists have been producing an extensive literature on the origins and development of the family in various countries. Hardly a single racial group has escaped the scrutiny of these scientists in their attempt to reduce to orderly statement all that can be known about the nature of primary group relationships. Religious educators also have given us some significant studies on the relation of religion to social development. This reviewer, however, is unaware of any presentation which is so comprehensive in its treatment and so acute in its analysis and insight concerning the inter-relation of the family and the church as the present volume, *The Modern Family and the Church,* by Dr. Regina W. Wieman.

This book views the family and the church as the two major interfunctioning groups in Christendom, each deriving support from the other and both together contributing vital and indispensable values to the common life. It is observed, however, that these institutions have now come upon a time of crisis in which they find their functions thwarted by antagonistic forces operating with vigor and aggressiveness upon the current social scene. How the church and the family may recover their historic sense of mission in the midst of cultural change and bring their ministery to bear upon the problems of the time is the deep concern of Dr. Wieman in her present discussion.

After examining the nature of this crisis for the family and the church, the author brings together in two compelling chapters her estimate of the resources and her vision of the possibilities for a revived family consciousness and a revitalized church. In respect to the foundation of religion in the family, she characterizes personal love as "that disposition of sensitivity and responsiveness in one person toward some other person which requires for his fulfillment that the two carry on life together in areas of shared interest." This leads to "mutually conscious love" and culminates in a communion of "mutual expression, appreciation, and reinforcement of personality." The church in its concern for personal values is the complement of the family on a scale of wider relationships. It is "the reinforcing fellowship of families that widens and deepens the community in each family by making its members participants in a larger fellowship which includes the 'invisible community of all the faithful' in their common devotion to God."

In addition to the strong, undergirding philosophical foundation which the author supplies, there are also suggestions for dealing with marriage, working with parents, guiding children, building programs for young people, counseling, and a concluding look into the future. Not least among the important features of the book are the carefully selected bibliography, the outline for study groups, and the index which makes the materials of the volume readily accessible.

Dr. Wieman brings to her study experience gained from long contact with puzzled pastors and parents and a wide professional practice as a counselor in

family situations. Through this work she becomes a counselor-at-large to all alert leaders of religion who are seeking relief from frustration and perplexity.

O. H. B.

The Pendulum Swings Back. By Marvin M. Black. Nashville, Tenn.: Cokesbury Press, 1938. Pp. 229. $2.00.

This book undertakes to present a synoptic view of the sciences and to provide a framework of interpretation which will relate the various fields of modern knowledge to one another in such a way as to render their resources available for the promotion of human welfare. The limitations of the specialized sciences are recognized, but their several contributions are respected for their significance in formulating a science of life. The main effort of the author is spent in an attempt to discover underlying unities in all fields of investigation and to suggest a common center of orientation in a co-operative ministration to human need.

Among the important topics which Mr. Black treats with illuminating insight, the following are especially significant: the passing of mechanistic theory, the new teleological interest of biology, the hormic psychology of William McDougall, new light from psychic research, "contemporary medicine and the soul," and the influence of cultural anthropology in reshaping historical science.

Pastors will find values in all of these chapters, but the growing interest in a person-centered ministry will probably focus attention upon the author's discussion of the physician's rediscovery of the "soul." It is pointed out that this shift in the concern of medicine is due to the "increase in the number of mental disorders" resulting from the "confusions of present-day civilization." "The daily average census of hospitalized mental disorders is 50 per cent greater than the daily average number of patients in all the general hospitals of the country." Medical literature reveals the recognition of two basic assumptions: "(1) That the whole living organism in terms of both structure and function is something more than the aggregate of all its parts: and (2) that an individual's actions are determined primarily, not by environmental stimuli, but by the total pattern of his personality."

Mr. Black also draws attention to the significant work of the Council for the Clinical Training of Theological Students as an indication of the trend toward a new rapprochement of medicine and religion. "Both the minister and the psychiatrist are engaged in helping men and women adjust themselves to their surroundings. . . . Both the physician and the pastor must know their patients as individuals, how each reacts to his particular surroundings, and the circumstances which have made them what they are." And again, "A psychoneurosis must be understood as the suffering of a human being who has not discovered what life means to him. For this reason, the clergy and the doctor are closely linked."

While this book has the limitations which any work must have in attempting to cover such wide and diverse areas, it maintains an admirable unity and succeeds well in the task undertaken.

O. H. B.

The Spiritual Life. Evelyn Underhill. New York: Harper & Brothers, 1937. Pp. x+142. $1.25.

Successful Christian Living. Harry Emerson Fosdick. New York: Harper & Brothers, 1937. Pp. 270. $1.50.

Here are two books which may well be considered together for both deal with the same problem, viz., the difficulty of being religious. To this matter Miss Underhill addressed herself in a series of radio talks which are assembled in her volume. In the nature of the case they had to be made intelligible and appealing to the average man interested in religion. The spiritual life is presented as "Communion with God," and "Co-operation with God." Techniques for the achievement of these are suggested and difficulties canvassed. He who follows the guidance thus given will be assisted into a richer and more satisfying religious experience.

Doctor Fosdick recognizes that we have been forgetting and neglecting the methods by which spiritual life is nurtured. Indeed many of these methods are outmoded. But the difficulty of being religious remains. The preacher seems to step to the side of the common man who is baffled in his quest for religious reality, and opens plain paths for him. For example, one sermon presents "Six Ways in Which the Modern Man Can Pray," and dull would he be of soul who did not find here instruction and encouragement for the effective practice of prayer. This but suggests how admirably the preacher in all the sermons justifies the title of the first, which is also the title of the volume. Many readers judge these to be the best sermons Doctor Fosdick has yet given us.

J. F. V.

Higher Criticism and the Old Testament. George Ricker Berry. Hamilton, N. Y.: The Republican Press, 1937. Pp. 120.

"I don't know what this higher criticism is but it seems to be a bad sort of thing." Such was the remark made to me by a prominent layman, and I judge that it fairly represents the misty and prejudiced opinion which many people entertain of critical Biblical scholarship. Professor Berry's book presents the antidote and cure. In language easily intelligible to the lay reader the nature and principles of the higher criticism are set forth. Then are exhibited positive and constructive results which aid in an understanding of the Old Testament, and which heighten one's appreciation of the fact that here man's age-long quest for truth "has attained a clearness, a depth, and a sublimity in the knowledge of God unequalled elsewhere in its own time." I wish that every layman afraid or suspicious of the higher criticism might read this book. Pastors will find it very useful for Bible classes. J. F. V.

Christ and Prayer. C. F. Andrews. New York: Harper & Brothers, 1937. Pp. 160. $160.

It is difficult to write anything new or arresting about prayer. But the subject is so vital that writers and readers constantly return to it. This author had

opportunity to meet large numbers of students of various nationalities and discuss with them their difficulties with regard to prayer. As a preparation for such discussions he made a careful study of Jesus' teaching and practice. The results of his study are embodied in this volume. They gain a distinctive quality from the author's contacts with Eastern peoples in whose prayer life he found much which influenced his interpretation of Jesus. A chapter of brief, practical suggestions concerning the practice of prayer adds to the value of the book.

J. F. V.

Prelude to Peace. Henry A. Atkinson. New York: Harper & Brothers, 1937. Pp. 222.

Is war inevitable? If not, how can peace be achieved and maintained? No questions are more urgently before the public mind today, and here is a competent authority who after long study, and with a wealth of information at his command, discusses them with vigor and frank realism. The folly and waste of war are depicted, its underlying causes analyzed, and their power acknowledged. It is the author's conviction, however, that "we can have peace if we want it," and he proceeds to indicate paths along which we may move, and to suggest a constructive program which seems to lie within the realm of possible achievement. He kindles some light in an otherwise dark sky.

J. F. V.

Progress and Catastrophe. By Stanley Casson. New York: Harper & Brothers, 1937. Pp. xi+264. $2.50.

This work is the outgrowth of the studies of one of Great Britain's outstanding archæologists. It is directed toward the discovery of the nature of progress and includes an examination of the causes of catastrophe. The author is encouraged in his efforts by the hope that an understanding of the forces at work in modern civilization may lead modern men to a better control of their activities before it is too late.

In extending his inquiry back through the developments of the archæological past, Mr. Casson notes that within historic time there have been two periods when catastrophe overtook civilization. The first occurred about 1200 B. C., and the second about 500 A. D. Examining the causes of these breakdowns he finds reason for believing that our present age shows signs of the appearance of a similar destiny. The rejection of the co-operative principle and the perversion of science through war are the principal evidences for pessimism about the present state of affairs. "Can we still believe," he asks, "that this is an age of progress when the disruptive forces are so quick to act and so evil in intention towards the future of the human race?" He compares the casual acceptance of the fact that men expect the next war to shatter civilization with the accurate foreboding of the ancient Roman, Sidonius, viewing the approaching end of his age. However, modern men differ from Sidonius in that they are complacent in the face of impending disaster whereas he was deeply concerned.

Considering that ancient Byzantium was the repository of historic culture during the long night of the Dark Ages, Mr. Casson searches for some similar

agency that will be able to pass on the torch of the present to the future. It is difficult to locate a modern community which is capable of serving such an end. The author notes how all the nations have circled themselves with rings of steel. There is, however, one class of persons sufficiently free from political ties to break through these rings—"the despised student, researcher, professor, the non-political worker in science, the arts and literature." These people alone, Mr. Casson thinks, have a "world-passport." Upon this fellowship of learning he is depending for the transmission of the values of the present civilization to the next after the agents of destruction have had their day.

The outlook which this book presents is not pleasant to contemplate. The author admits that there are archæological facts to which he has not given attention and that other interpretations are possible. Yet his thesis is well reasoned and stated in terms appropriate to a scientist who has a genuine ethical concern.

O. H. B.

Ethical Dilemmas of Ministers. By Frederick E. Mueller and Hugh Hartshorne. New York: Charles Scribner's Sons, 1937. Pp. 250. $2.00.

This book records and evaluates the results of an investigation conducted among eight hundred American clergymen concerning their professional practices. It deals with the attitudes and opinions of these ministers in relation to marriage and divorce; social and civic consciousness; community service; special privileges; fees and perquisites; and general ethical principles governing the discharge of pastoral duties. Statistical tables are used to reflect the character of the various professional views prevailing among the leaders of a considerable section of the Protestant Church.

The investigation, of which this book is the product, was carried on among the graduates of ten leading theological seminaries, including Bangor, Hartford, Yale, Gettysburg, Mt. Airy, Auburn, Berkeley, Colgate-Rochester, Drew, and Biblical Seminary.

One will not find a decisive solution for any of the dilemmas which motivated the gathering of these materials. The significance of the work lies in the wide distribution of attitude and opinion secured. At certain points the data appears to mass, indicating a rather settled conviction; at other points the disparity of views amounts to nothing but confusion.

On the whole, the authors have set us definitely forward in the important matter of developing an ethical standard for ministers. It is to be hoped that the general reaction to this study will result in a closer approach to a uniform conviction regarding what is right and wrong in ministerial professional relations

O. H. B.

Convocation and Alumni Week

April 19–21, 1938

Featuring

The Ayer Lectures

BY

JOHN ROTHWELL SLATER

Subject

"Recent Literature and Religion"

The Rauschenbusch Lectures

BY

ARTHUR ERASTUS HOLT

Subject

"Urbanization and the Rural-Urban Conflict"